Alabama

Discrimination - 1926

THE BIRMINGHAM SUNDAY SCHOOL CONVENTION

We are wondering whether our viewpoint or attitude toward this meeting is wise or unwise, or compatible with the religion we profess. The question is one in fine, and must be interpreted in the light of the Grace of God.

We must ask ourselves the question.—Are we not pushing the question of segregation too far? The situation is both social and moral, and must be solved, if solved at all, in the spirit of the Bible. The movement is Christian, and ought to be viewed in the light of Christianity, as we have the conscience to see it.

Birmingham is a city controlled by a commission form of government, which has legislative powers. In the exercise of these powers it has passed an ordinance separating the races in all meetings held in the City Auditorium. In another column of this page, we carry the resolution. Under this resolution, the races may sit on the same floor and enjoy equal conveniences and advantages, but in separate sections. Thus, this complex places the Negro between duty and sensibility. If the Negro is under moral obligation, and feels so, to attend this meeting, if segregation did not confront him, how can he escape his duty to God, because it does confront him?

Independent
4-11-26
Atlanta, Ga.

The question arises, which must we serve, the Grace of God or Race Pride? If we feel that the purpose of this great religious movement, how can we abandon it, because the white man's prejudice won't let us sit by his side? Is there more in sitting by, and with white folks, than there is in serving God, through this convention, as an instrumentality? If so, stay away from the meeting, and satisfy your sensibility, but if your service to the Master means more to you than giving away to your sensibilities, attend the Sunday School Meet, and endure the discrimination heaped upon you, for Jesus' sake.

Segregation is an evil that is vicious in meaning and practice, and can be overcome only by good. It is a social evil that can only be overcome in the way that Christ would have overcome it, if it had confronted him, when here.

We doubt, seriously, whether the neglect of a Christian duty is the Christ way of settling this problem. While we know that the purpose of the Birmingham Ordinance meant discrimination against the Race, the law, on its face, is no more discriminating against one race than the other. Yet, we know the ordinance was born of the devil, which has no place in a Christian meeting, but it is not true courage on our part to run away from the devil, but stay and fight until we eliminate him.

The only difference, in the working of the ordinance, is the Negro hollers somebody is doing something to me, and the white man says nothing.

We say, the white man says, "we are an inferior race." Don't we confess to the charge, when we raise the devil when he objects to mixing with us socially? The white man objects to socially mixing with the Jews, Japs, and Chinese, but these nationalities keep their counsel by building a wall of culture, wealth and character, so high and substantial, the Caucasian cannot see over it. We must undermine his bigotry and intolerance by developing an abundance of grace, grit and green back. These elements of real worth will win out, while sentimental boycotts will fail. We can praise God, just as much and learn, and participate in the proceedings of the Convention, just as much, by sitting on a bench with ten cultured Negroes, as we can learn sitting in a pew with nine whites, socially scorning us because of our confession of inferiority by our conduct. The reason why white folks do not want to sit with us is, because they think they are better than we, and when we whine to sit with them, it is because we believe it too.

We think Messrs. Bryant, Martin and Vass, who represent the great majority of Negro Sunday School interests in America, have made a mistake in advising the Race to stay away from the Conference. Our moral obligation to take part in the meeting is paramount to any social sensibility we may entertain. We ought to suffer it to be so for righteousness.

The Negro segregates the white man, and so long as he does, he is estopped from objecting to the white man segregating him. In every Negro meeting, or gathering, to which white people are invited the Negro makes bold to advertise that special seats are reserved for white folks. What does this mean, if it is not segregating white folks? Does the Negro segregate the white man in his churches and gatherings because he believes the white man in inferior or superior to him? Let Messrs. Bryant, Martin and Vass explain this question—why is it that in Negro meetings, where white people attend, the ushers are instructed to rush the white people to the best seats, and the position of most advantage, if it does not mean segregation?

If segregation is permissible, with all of its development, in our churches, why is it not tolerable at the Birmingham meeting?

Let us handle the situation prayerfully, less we sin more than we are sinned against. It might be well to take the position, it matters not what man may do to us, it shall not frighten us from our plain duty to God. After all the question of attendance reduces itself to a choice between duty and pride. Can we run away from an opportunity to serve the Master, because it appeases the vanity of our social sensibilities? Won't the Race get more out of the opportunity to match its education, culture and Christianity with the white man's than it will get out of staying away and exhibiting a fever of Lafe? The doctrine of the Bible is—"Love them that hate you, and pray for those that speak spitefully of your name."

Let us attend the meeting and charge the white man's bigotry and intolerance to his lack of proper conception of the application of the Grace of God to his dealing with his fellow man. Religion is Love not Hate. Let our answer to the Alabama Segregation Ordinance be in the language of the lamented Booker T. Washington, our great leader, that, "No man shall drag us so low, as to make us hate him."

ALL NEGRO DENOMINATIONS REPUDIATE THE BIRMINGHAM CONVENTION

Independent
4-1-26
Atlanta, Ga.

A meeting of the representatives of Negro denominational leaders of religious education holding representation in the International Council of Religious Education, was held at Nashville, Tenn., February 8, at the request of Dr. R. M. Hopkins, chairman of the Executive Committee of the Council, for the purpose of clearing up all misunderstanding about the seating of the Negro delegates at Birmingham Convention, April 12.

A satisfactory conclusion was reached, provided the convention Negro local leaders at Birmingham would approve. Dr. S. N. Vass and Dr. J. A. Martin were named a special committee to go to Birmingham and with Dr. R. M. Hopkins to lay the matter before the local Negro leaders.

The committee met the local Negro committee of Birmingham and representatives of the committee of "One Hundred" at 3 p. m. Sunday, March 6. After a three-hours discussion the local committee voted approval, provided the denominational leaders would approve.

On March 9 at 4 p. m. another meeting of our denominational leaders was held at Nashville, and it was unanimously voted as the sense of the denominational leaders of religious education that "We recommend all our people to remain away from the Birmingham session of the International Council and have nothing to do with that particular session of the Council. The deciding factor in coming to this conclusion was the fact that we learned there was no city ordinance demanding segregation at the Auditorium until after our meeting on February 8 and we felt a gross injustice has been done our entire people. We learned that the following resolution was passed February 9 1926":

Adopted February 9, 1926.

RESOLUTION

A Resolution to Further Regulate the Use of the Municipal Auditorium

"BE IT RESOLVED by the Commission of the City of Birmingham, that at every convention, exhibition, concert, recital, theatrical performance, athletic event, mass meeting, moving picture representation or other gathering or performance, held at the Municipal Auditorium, at which both white persons and Negroes attend, a section of said Auditorium shall be set aside and provided for the accommodation of persons of the white race attending, to which said section the said persons of the white race shall be restricted, and a separate section shall be set aside and provided for the accommodation of persons of the Negro race attending, to which latter section such persons of the Negro race shall be restricted, and that each and every right here after granted or given to use the Municipal Auditorium shall be subject to this regulation."

We learned further that the man who has charge of the Auditorium had the ordinance passed.

Signed:

S. N. VASS, Chairman.
J. A Martin, Secretary.

—The Record.

Cleveland, Ohio.
March 28, 1926.

Mr. Benjamin J. Davis, Editor,
Atlanta Independent,
Atlanta, Ga.

Dear Sir:

I was disgusted after reading an article by a group of Negroes in the Chicago Defender of March 27, 1926, trying to make it appear that you were wrong in your good advice.

I want to say first Negroes in the North don't gain anything by always criticising the South. The Northern white people don't think any Negro to speak, or write evil about the Southern white people and when they do so, they are only fooling themselves. I have learned, during my experience, in this part of the country, namely New York, Chicago, and Detroit for thirty five years, that the less Negroes in this part of the country speak evil of the South, the better it is for them. They should understand that if they would practice speaking and writing more about unity between Negroes in the North, South, East and West, they would make better times.

Negroes haven't any privileges to boast about in this country, and will not have until they learn to unite among themselves.

A RACE MAN.

RACE PROBLEMS AIRED AT SUNDAY SCHOOL CONVENTION; DR. ALEXANDER MAKES EXPOSURE OF CONDITIONS

Negroes Refuse To Lead Their Flocks In Segregated Space So Allotted

DR. POOL MAKES GREAT SPEECH; ALL MUST BE BROTHERS

Only Six Negroes Are Registered As Delegates To the Meeting—One From Pratt City, None From Birmingham

The International Sunday School Convention closed one of the most historic and spectacular sessions in its history Sunday night with an address from Dr. William C. Pool, of London, England. Many prominent white citizens were present and subjects on religious education and matters of race and nation were fully discussed at the various sessions of the conference and in the general assembly hall.

Birmingham Reporter 4-24-26

The Negro group that has been attending these meetings since the organization of the Convention were conspicuous by their absence and some direct references were made by speakers and most every person appearing on the program made some indirect utterance with respect to race relations and the duty of Christian bodies to world and race problems. Only six Negroes are reported as having registered as members of the convention. They were: D. F. Oden, Detroit, Mich.; W. E. Tinker, Pittsburgh, Pa., formerly of Birmingham; Eli Williams, student at Edwards, Miss.; P. H. Moss, secretary religious work, Kansas City, Kan.; Rev. M. C. Glover, pastor McCombs Chapel, Pratt City, Ala., and James Toles, Edwards, Miss.

Segregation was a much discussed question in the meeting and the absense of the Negro people is due to proper provisions not having been made for their entertainment and for this season the Negro denominations of America failed to attend.

It was Dr. W. W. Alexander who stirred much commotion when he spoke Saturday morning before the young people's session of the Convention, condemning the Jim Crow law and other foul practices upon the American Negro. This address was delivered at the Presbyterian Church. Dr. Alexander is a member of the International Department of the National Council. He used for his subject "Christian Citizenship and the Races." Because of his outspoken position on this question and his bold exposure, questions were fired at him at the conclusion of his speech. He advocated more privileges for the Negro, decent accommodations on public carriers and protection in the courts. "Do you believe in the repeal of the Jim Crow law?" some member asked. "I believe in the repeal of unjust laws, and it is unjust," he replied emphatically.

The Negro And Hostility

"Do you think that educated Negroes are more hostile to whites?" was another question.

"Naturally so. As the mind is cultivated, one sees more clearly the injustices done."

"Do you believe in segregation," another asked.

"My time is up," declared Dr. Alexander. "I shall answer that question this afternoon."

Dr. Alexander was the oustanding speaker of the morning program, which included talks by Prof. E. D. Soper, of Durham, N. C., on "Christian Citizenship and Social Problems;" by Mrs. Grace Sloan Overton, of Chicago, on "Christian Citizenship and the Home;" and by Harry Holmes, of New York, on "Christian Citizenship and the Nations." Henry R. Bowen, of Newark, N. J., presided over the session.

International Problems

"The great race problem that confronts the United States is an international problem, one that confronts every nation," Dr. Alexander declared.

"It is a question of how far the majority has the right to enforce its opinion as it affects the minority."

"In the United States there are 100,000,000 whites and 12,000,000 Negros," he said.

"This majority has decided how this minority shall travel, what educational advantages it shall have, what justice it shall have in the courts and where it shall live.

"Negroes are told where they must ride on trains and it is always in the most dangerous coaches," he said. "They pay the same fare, but don't receive the same accommodations.

"In the South where we have separate schools for Negroes, we spend $29.72 per year for each white child in school, and $7.12 for each Negro.

Cites Statistics

He gave statistics on several Southern states and gave descriptions of conditions of Negro schools here.

"In Northern universities Negroes are shunned and often never called upon to recite in class," he said. "In Indianapouis and other northern cities, Negroes live in territory three times too small for them."

Dr. Alexander gave numerous instances of injustices done Negroes in court and gave a word picture of a Georgia lynching.

"Negroes do not receive justice in the courts because folks say it won't do to convict a white man on evidence submitted by a Negro," he said.

"A country that cannot guarantee protection to every individual by law will ultimately not be a safe country in which to live," he declared.

"I do not advocate inter-marriages; that it is not necessary to Christian solution of the problem," he said. "But Jesus Christ taught respect for personality if He taught anything, and the final rule by which personality will be judged is not race but character. That race will be supreme which is most capable of being Christ-like. Loving humanity, being a true Christian, is to wish every race to have the fullest possible advancement of which it is possible."

While some criticized the address, thousands complimented, and it is believed that Dr. Alexander's utterances have created much sober and just thinking on race problems.

All Races And Creeds Must Be As Brothers

Dr. William C. Pool, of London, England, and president of the World Sunday School Association, in the final address of the International Sunday School Council at the Municipal Auditorium Sunday night, called all Christendom to the superhuman task of presenting all nations and all kindreds spotless and blameless before the Throne of God. Dr. Pool used for his subject, "World Brotherhood," and asked his audience of over 7,000 whether God has benevolent purposes back of His creation.

"If we cannot decide that He has brotherhood back of all, in God's name let us drop all our religious professions as pious cant. I sometimes feel that over and above questions as to the central place of Jesus Christ, is the question, 'What is God's relationship to our world?'

"We hear a lot about the superiority of this race and that race. I often say to myself, and I mean it, 'If there are to be only Anglo-Saxons in heaven, I do not want to be there. If we once accept the fatherhood of God, we must have members of every nation, race and kindred as our brothers. Unless Christians are glad to be brother to everyone of the nearly two billion people on this planet, they are crucifying Christ anew and putting Him to an open shame.

"I heard a scientist explain that a small grain of radium had enough power in it to lift the British fleet to the top of Mount Blank, and without any mock heroics, I want to say that when I went out of the presence of the scientists I fell on my knees and prayed God that if a grain of radium could lift a dead weight of a thousand tons, that He would give power to my infinitestimally small frame and brain to lift this world out of the depths of blood and hate into which the spirit of greed and the lust for gain had dragged it.

"Do you say, 'Poole is having a dream?' Then, let me have it. Let me die with it. It might be that my body could not be draped in the flag of my country, which I love so well, but let this dream continue with me.

"I hold no brief for 'bolshevism,' but 'bolshevism" is hope turned to despair. We speak of Christendom, but Christians are only about half Christions. Our amiability is nauseating when just below a thin veneer there is a selfishness and greed enough to cause us to speak with even mind of 'the next war.'

"I cannot get this 'preparedness talk.' I believe there is more protection in friendships than battleships!

"God grant that we might abolish from our vocabulary such phrase as the secretary of war. Why cannot governments have a 'secretary of peace?' When the time comes when song to suit its own ideas of blood and of the jingo war lover as we do of the earth and good will may be sung with we put as much opposition in the way destruction. We hear of a truth, that pacifist, the angel song of peace on out a government rewriting the holy

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"EIGHT NEGROES"

"EIGHT Negroes" registered at the quadrennial convention of the International Council of Religious Education which met in Birmingham, Alabama, April the twelfth. Ordinarily more than three hundred would have registered. Five colored denominations have membership in this Council and had they sent delegates, in all probability more than three hundred would have been there. They did not send delegates because of a city ordinance segregating the races in the city auditorium. Adhering to the traditions of Zion Methodism against race proscription and segregation, the American officers of the Council were officially notified we would not take part in the convention under the conditions imposed. The other colored denominations joined us in this protest. The President of the United States, according to the dispatches, was greatly embarrassed because of the attitude of this representative group of American citizens and withdrew his agreement to address a body of Christian workers who yielded to a prejudice and consented to discrimination against other Christian workers. Only "eight Negroes" registered there. We do not know their names. We do know the name of Judas Iscariot and Benedict Arnold.

Several religious papers have come out with strong editorial statements concerning the recent Birmingham convention of the International Council of Religious Education which by its action, or lack of it, went on record as endorsing the traditional Southern point of view as regards Negro segregation and thereby excluded a considerable part of its membership from participation.

The Congregationalist says: "The main question is one of the common obligations of a Christian organization to its members. The International Council includes Negro churches as well as white, on equal terms of constituent membership. If the officers of the Council had recognized this fact and courteousy but firmly pointed out that they could not hold meetings that would violate the principles of justice to their own members, to say nothing of their obligations to all men of whatever race, they would have been in a much more enviable position."

The *Northwestern Christian Advocate* comments: "The most conspicuous group, of all those who made memorable the Birmingham convention, was not present in the convention hall. It was not registered at headquarters, nor was it mentioned by any of the speakers. But in every session this group presented itself to some speaker's mind as he confessed his faith in one or another of the searching and difficult truths of Christian brotherhood. Though he spoke never so boldly, he knew that these unseen and silent people made the bravest, truest parts of his confession sound hollow and unreal."

Mobile, Ala., Register

JUN 7 1926

Voice of the People

OBJECTS TO WHITES IN NEGRO THEATRE.

To the Editor of The Register:

I am wondering how many fathers and mothers have conscientiously tried to find out where their boys and girls spend their evenings; how many have even given this question a moment's thought? Many of these boys and girls leave their homes as early as 8 o'clock and do not return home until long after midnight. How are they occupying themselves? Where do they go?

They are unchaperoned, for it is considered old-fashioned to be chaperoned today, and for the most part the parents do not know when they arrive at home. Is such action on the part of parents right? Does not the boy and girl demand more attention than this from their parents? I think so.

On Davis avenue, in the heart of Mobile's thickest negro settlement is a theatre which has been, and is now being, used as a motion picture theatre for negroes only. This theatre is just a short distance away from where several dastardly crimes have been committed, among them, the slaying a short while ago of Officer Chris Dean by the drunken negro Starke. This immediate community is considered by the police as the toughest in the city.

This theatre is used every day by negroes, and they pack into it until late at night. On certain nights, after the last picture has been shown, the negroes vacate at 11:30 o'clock, and then white boys and girls, from the ages of twelve and up, as well as white men and women, gather in this same theatre, where the negroes have been packed all day and far into the night, and there they remain until far into the morning.

But this is not all. Here they look upon negro men and women on the stage as they dance the jazz and other dances; crack their vulgar jokes, and do other things which are of no good to young minds. Now what is wrong with this so-called "Midnight Ramole?"

In the first place, it is held in a theatre which is used exclusively for negroes. This within itself should be objection enough for any white person. . . .

In the second place, this theatre is located in the midst of a large negro community. . . .

The third objection is, that this show does not begin until nearly midnight and lasts far into the morning, and no respectable boy or girl should be out at such an hour unchaperoned.

And last, but not least, the men and women who perform on the stage are negroes.

In conversation with those in authority, I have been able to learn that they are very apprehensive as to what might happen some night in or near this theatre, and I know that they would welcome its discontinuance. If anything of a serious nature should take place some night, the public would rise up and condemn the police for permitting such a place to run, but it is just as much, if not more, the fault of the parents for permitting their boys and girls to attend such a place.

I am for a clean city. I am also for our boys and girls. I do not think that we should strive to ruin their precious souls just because there is money in it.

W. E. Lockler.

Mobile, Ala., June 3, 1926.

NEW YORK CITY HERALD
APRIL 11, 1926

Protest Negro Segregation

Congregational Church Council Opposes Birmingham Plan

Protest against the segregation of Negroes at the international Sunday school convention, which opens tomorrow in the municipal auditorium at Birmingham, Ala., was made yesterday by the National Council of Congregational Churches in New York City.

The spirit of Christian brotherhood will be violated by the segregation in the opinion of the Rev. Dr. Charles Emerson Burton, secretary of the council.

Segregation is said to be planned only for the sessions of the convention which will be held in the municipal auditorium. Group conferences to be held in the churches will be open to white and Negro delegates alike.

Thomas Taggart Planning To Bar Novel by Ferber

New York, September 1.—(AP)—The New York World will say tomorrow that Tom Taggart, widely known democratic leader of Indiana, has demanded through his lawyers that Edna Ferber's novel, "Show Boat," be withdrawn from sale because, he alleges, it contains an inference that he once was a professional gambler.

Thomas Taggart, Jr., informed the paper by telephone from French Lick Springs that he understood his father's lawyers have written both Miss Ferber and her publishers requesting that publication be stopped at once.

"The complaint as I understand it," young Taggart said, "is that one of the characters in the book speaks of going down to Tom Taggart's and taking some of his money, or something like that."

Miss Ferber said tonight she had "no intention at the present time of stopping the sale of the book, or deleting it or amending it in any form." At her publishers, Doubleday, Page & Co., it was said, nothing was known of the matter.

COLORED IN GRAVE

WHITE MAN REGARDS IT AS SPECIAL DISGRACE BECAUSE DEAD WOMAN OF AFRICAN DESCENT

Taunton, Nov. 3, 1926.—The city of Fall River is made defendant in a rather unusual $5000 civil suit in superior court at Taunton, the plaintiff, James Haking, setting forth that he was grieved and humiliated last Memorial day when going to Oak Grove cemetery. He saw a monument on his mother's grave to the memory of one Annie Montgomery, who, he learned upon investigation, was a negro woman who had been buried in his mother's grave.

Mr. Haking says that he is the record owner of the lot in which his mother was buried 29 years ago, and in which two children were buried between eight and ten years ago. The plaintiff claims that the defendant city made a resale of his lot on Sept. 16, 1923.

No trace of his mother's remains or the body of one of the children was found when the Montgomery woman's body was removed. Mr. Haking alleges that the acts of the city of Fall River constitute trespass and he claims damages therefor. The writ is in the sum of $5000.

—Prelim. 25th Ann. Edition—

Discrimination - 1926

Alabama.

A WORLD RELIGIOUS CONGRESS AND SEGREGATION

It is a great thing for Birmingham to have the International Sunday School Convention, consisting of delegates from all parts of the world, to come within its gates for a sojourn of a few days. It is one of this city's big opportunities to show itself to advantage. It would be greater still if the city could only recognize that the eyes of the world will be focused on it and that its behavior in the presence of distinguished company should be above reproach and criticism. But it now appears that its peevishness cannot be controlled by incentives strong enough to prevent a display of its home antics, which will offset much of the fine impression that it is possible for it to make.

These delegations will come from all quarters of the world and will consist of all nationalities of men who are making a co-operative effort to learn the truth of human relations and inspire the spirit of Jesus in the world of youth. Shall its complete success be impaired by so unimportant a thing as the allocation of space to the delegates on account of color? Certainly, there is to be a good sprinkling of black people among them. They are a part of the world, too; some from foreign countries, some from various parts of this country; some who are accustomed to such freak antics; some whose experiences have been variable, and some who know nothing of it. Also, this might be said to be the case with entire delegations from all nationalities.

With the Southern social code in mind, it is not singular that the hitch comes on account of black people only, that is due in large measure to local conditions; but it is a singularly significant evidence of a narrow conception of duty; and it is an obstinately peevish spirit in performing it on the part of local people after inviting this conferences with assurances that local sentiment would not interfere.

3-13-26

The black people of the South are accustomed to rigid measures in efforts at segregation. These measures are forced on them relentlessly. Excluding accommodations for which charges are collected, however, there would be practically no difference in the situation, without the rigid restrictions, because they are not the kind of people who intrude themselves where they are unwelcome. They accept segregation where necessities and conveniences force them to do it, but they neither seek it nor accept it from choice or policy.

Birmingham, Ala.

Black people of other localities not accustomed to these rigid measures have the same feeling about it with the added advantage that, in most cases, they can escape the humiliation that comes with the rigid enforcement of the policy.

If there is a Heaven, perhaps, all the people will be on equal terms in it—that is, those who get there—the difficulty to get on equal terms in the pursuit of this same Heaven is the problem that makes the whole thing more difficult, seems to put the efforts out of joint and put the Heaven farther and more obscurely in the distance.

The great principles of Jesus require a getting together here, and those who are unwilling to do it will only complicate the very problem they are trying to solve.

Certainly, the world concedes the white people superiority, but the world pity of it is that they interpret it so that to them it does not mean opportunity. Let it be remembered that, if superiority is best interpreted as opportunity, they must either rise to its occasions in the spirit of keepership or fall to the base level on which riches and glory have proven disastrously destructive.

The world of Christian brotherhood is too big, its principles are too great, its temperament is too human, its sentiments are too just, its rewards are too certain for any group to gain much by a misconceived attitude of bitterness or to lose much on account of an attitude of bigness.

Religion is so individual, its activities are so optional, its cause is so universal that it would be disgraceful folly for Negroes to accept an arrangement dictated by groundless prejudice and entirely out of harmony with the spirit and purposes of the convention.

In the nature of the case, it is presumption to propose it, and the protest and withdrawal of Negro delegates heralded from New York on March 3 is the only answer that self-respecting Negroes could give to a question involving voluntary attendance at a meeting where discriminations on account of color promised the humiliating spectacle of Negroes coming from all parts of the world to decorate the galleries of an auditorium in a world convention of which they are voluntarily a part.

If the Negro can afford to be a party to his own humiliation he cannot afford to complain about it after it is done. Nor can his friends, in such a self-inflicted situation, afford him their sympathy.

If it is thought that they can get enough out of such meetings to balance the loss of self-respect that such humiliation incurs, there is an error either in rating his self-respect or in rating the benefits to accrue from his attendance on the meeting. The fact that error arises from the viewpoint does not alter the results and, since the values of both are unquestionable, no one, who could properly estimate them, would deride his choice or censure his motives.

If Birmingham is agonizing prematurely about what its Negroes will think after the meeting is over, it is doing a grave injustice to the pride that Birmingham Negroes have in the ability of their city to do things on a scale compatible with its greatness.

With all the rest of the world, what else could they think but that Birmingham had risen to the occasion of a great opportunity and put it over in the fashion of a great city whose enviable facilities and future will attract the eyes and wag the tongues of the world.

We are not disposed to embarrass our white friends by urging a suitable arrangement, nor to make our presence embarrassing to those who object. Neither do we wish to lead our unsuspecting colored friends into an embarrassing situation nor to take the responsibility for our own humiliation.

Our attendance is certain to place on us the responsibility for any embarrassment that comes to any one on account of it; therefore, our choice to stay away is the least evil of the many involved in the matter. The Methodist denominations, both local and general, and the Baptists also, have spoken finally and unmistakably and the matter ends much to the regret of others and to our discomfort.

The social and religious atmosphere of Birmingham has not quite reached the state of purity in which such meetings can function freely without a nasty aftermath. This is never desirable at any honorable price, and to prevent it by honorable and reasonable means is a duty that we owe our city as well as ourselves.

NEGRO RELIGIOUS BODIES WILL NOT ATTEND WORLD CONFERENCE WHICH MEETS IN BIRMINGHAM IN APRIL

(By Henry O. Ruffingood)

The World Convention of Religious Education, operating primarily with Sunday School workers, will convene in Birmingham early in the month of April, and according to press dispatches, some six thousand delegates will be in attendance, representing every civilized country. It is one of the most outstanding religious organizations known to our time, and many notable characters are scheduled to appear. This meeting is to be held in the City Auditorium, and will be in session several days.

Birmingham, Ala.

Reporter

3-13-26

According to reports from the local committee of the Negro race, and the attitude taken by national heads of Negro religious organizations, there will be no Negroes in attendance at this meeting, and this is explained by those in the lead of Negro church activities that they were not able to secure satisfactory and Christian accommodations in the City Auditorium at Birmingham. In other words, the program of segregation for a world convention is not accepted by the Negro people throughout the country.

Several conferences have been held with local authorities and messages have been sent to national representatives, but up until this time no satisfactory arrangement has been made and it seems now as a decided fact that the Negroes will not attend.

Saturday, March 6th, a special conference was held at the Sixteenth St. Baptist Church, where a discussion of the matter was freely indulged in. Prominent men of both races and members from the national body participated. It is to be understood that this meeting was held because of the action taken by the local committee and the ministerial unions of the Methodist and Baptist denominations of this district in December to withdraw from from participation because of the accommodations offered the Negro people.

The meeting Saturday was made necessary because of the action taken by the local committees, white and colored of this district sometime in December, 1925. The following letters showing the position of the local committees are here presented:

Birmingham, Alabama,
December 16, 1925.

The Local Committee International Convention of Religious Education.

Gentlemen:

In view of the reported arrangements assigned prospective colored delegates of your convention to seats in the gallery, we are hereby informing you that as local representatives of the colored people, we are withdrawing ourselves from all cooperation with the Convention. In this withdrawing our cooperation, we are also serving notice upon the colored delegates who may come from other sections of the country that we are in no way responsible for such assignments as your committee may be disposed to give them.

As much as we regret the loss that

we may suffer by our failure to be allied with the International Convention of Religious Education, our sense of honor for ourselves and the people of our race group who may come here expecting accmmodations different from those included in your plan as submitted to us, we feel justified in assuming the attitude herein expressed.

Hoping your convention may be a great blessing to all concerned, we beg to subscribed ourselves

Yours respectfully,

(Signed)—B. G. Shaw, Bishop, A. M. E. Zion Church; E. C. Lawrence, Congregational Minister; C. L. Fisher, Baptist Minister; P. W. Walls, A. M. E. Minister.

Birmingham, Alabama,
December 29, 1925.

Rev. C. L. Fisher, Pastor
Sixteenth Street Baptist Church,
Birmingham, Alabama.

Dear Brother Fisher:

Your letter of the 16th received and the same is herewith returned with the information that the decision of your group to withdraw is one that the local committee has no authority to handle, and would have to be taken up with the International office.

Sincerely yours,
(Signed) D. R. PRICE, Secretary.

Since the action of the committees, a resolution by the City Commission was passed, governing the provisions for the races in the City Auditorium.

Pa re this sta ment:

Op ebruary 9, 1926.

RESOLUTION

A Resolution to Further Regulate the Use of the Municipal Auditorium

Be It Resolved by the City Commision of the City of Birmingham, that at every convention, exhibition, concert recital, theatrical performance, athletic event, mass meeting, moving picture representation, or other gathering or performance, held at the Municipal Auditorium, at which both white persons and Negroes attend, a section of said Auditorium shall be set aside and provided for the accommodation of the white race attending, to which said section the said persons of the white race shall be restricted, and a separate section shall be set aside and provided for the accommodation of persons of the Negro race attending, to which latter section such persons of the Negro race shall be restricted, and that each and every right hereafter granted or given to use the Municipal Auditorium shall be subject to this regulation.

It is generally discussed that this resolution by the City Commission was passed because of the coming of the International Religious Conference and aimed at the Negro delegation who may seek equal accommodation. It is again discussed and the national committee is reminded of the same that when inviting the convention to Birmingham the conference was given assurance that race prejudice and sectional strife would not enter the religious body. The Negro people of the country take the position that to avoid any form of embarrassment to themselves or to the white delegation and to their many thousands of friends throughout the country, they will stay away.

MAR 1 1926

NEGROES WOULD SIT WITH WHITE FOLKS

Can't, So They Refuse to Attend Church Meeting — Would Have No Segregation.

New York, March 9.—Three bodies of Negro Methodists are opposed to arrangements made for seating Negro delegates at the quadrennial meeting of the International Sunday school Convention at Birmingham, Ala., in April, and have issued a joint statement announcing their decision to take no part.

The statement is signed by Ira E. Bryant, Secretary of the A. M. E. Sunday school Union; J. A. Martin, editor of the Sunday School literature. C. M. E. Church, and J. C Caldwell, editor of the Sunday school literature, A. M. E. church.

The statement says Dr. A. M. Vass, editor of the Sunday School Literature, National Baptist Colored Convention, was entirely in error when he gave out for publication that the various Negro denominations had approved the plan, segregating Negro delegates in a block of front seats on the first floor of the auditorium.

"We did agree to co-operate provided there was no segregation on the party of any delegate," the statement says.

"A committee was appointed to meet the local committee of Birmingham on March 2, and go over the situation. Since then the City council of Birmingham has adopted a strong resolution declaring that the races would be segregated at the convention.

"Also we should like to call your attention to the fact that negroes are not allowed to ride in the taxicabs (white) and negro taxicab drivers are not permitted to have a stand near the depot to get passengers.

"We had two or three conferences with the chairman of the excursion committee of the International Sunday School Council to adjust the matter, but without success.

"We, therefore, do here and now declare that we will not have anything to do with the International Sunday school Convention which is to meet at Birmingham, Ala., April 12-19, and urge all our Sunday school workers to stay away."

James W. Eichelberger, Jr., director of the Religious Education department of the A. M. E. Zion church, charges that all negroes attending the convention will have to enter and leave by the side door.

"The African Methodist Episcopal church will certify no delegates to the international Sunday school convention at Birmingham if segregation of negro delegates is to obtain," he said yesterday.

International S. School Executive Defends Plan Of Segregation

(By Associated Negro Press)

Chicago, Ill., Mar. 16.—The Chicago Daily News carried an account of the segregation row and defense by the executive officer of the International Council of Religious Education, as follows:

Allegations that the International Sunday School Convention to be held in Birmingham, Ala., April 12-19, will be boycotted by Negro churchmen as a Jim Crow affair were made today by the religious education department of the A. M. E. Zion Church, [illegible] East 46th St. Dr. Hugh S. Magill, secretary of the organization, holding the convention, expressed regret that such an interpretation was placed upon the situation by the Negro spokesman.

"The International Council of Religious Education is opposed to segregation and if the convention were to be held in a city such as Chicago there would be no question of Jim-Crowism," said Dr. Magill. It so happens that we meet in Birmingham's new auditorium which is governed by municipal ordinances in line with the well-known southern attitude of racial segregation. The Council has been trying to have those ordinances set aside and in this effort we have the co-operation of our Birmingham friends. I am very hopeful that the matter will be adjusted, though such declarations as the one issued today are not likely to prove helpful."

The Religious Education Department of the A. M. E. Zion Church has issued this rejoinder:

Surrender of Loyalty

If Dr. Magill's statement as published in The Chicago Daily News of February 10, interprets the mind of the International Council of Religious Education, the Council feels justified in surrendering its own position of record and in sacrificing its loyalty to Jesus' attitude when in conflict with "the well-known southern attitude of racial segregation."

Why is the International Council oblivious of the attitude of Christian statesmen in the South of whom Drs. M. Asby Jones and W. W. Alexander are representatives? This group were hosts to the Federal Council of Churches of Christ that met in Atlanta, Ga., and no attempt was made to segregate.

Had To Inform Public

Our release was published 60 days before the International Convention. How much later would Dr. Magill expect us to withold a statement from our constituents who were preparing to go? The International Council had had 3 years and seven months (since the decision to go to Birmingham) and one year since we raised the seating question "to have those ordinances set aside" or to declare itself honor bound to hold its convention in some other building in Birmingham or elsewhere where the rights and privileges of its members will not be denied for any arbitrary reason. But as late as December 30, 1925, Dr. Magill admitted that each time the seating question had been raised at Birmingham, they had been told it would work out alright or words to that effect, and he and the chairman of the executive committee sought to have us delegate a committee to make the approach with the Birmingham committee and adjust it in comformity with the city's segregation ordinance. According to an official report of the conference in Nashville, Tenn., on February 8, the chairman of the executive committee offered and urged Negro leaders to accept segregation on the main floor of the convention headquarters. On February 10, our release was published.

Discrimination—1926

California.

SIMMONS DENIES HINT OF SEGREGATION IN L. A. SCHOOLS

That there is no segregation in the public schools of Los Angeles, as was intimated in a society note appearing in the Arizona Star last week concerning the visit of Prof. Cicero C. Simmons, was emphatically asserted by Prof. Simmons in a letter to the editor of the Star last Sunday.

The society item which occasioned the letter in speaking of Prof. Simmons' visit here, said that he was a teacher in a Colored school.

This is not true, according to Mr. Simmons, who declares that in most of his classes most of his students are of the white race, although there are a small number of students from the Colored, the Japanese and other races in his classes also.

Prof. Simmons' letter to the Star follows:

Dear friend and editor:

The society item appearing in your paper which kindly made note of my visit to the city said that I was a teacher in the colored schools of Los Angeles, is grossly erroneous.

There is no such thing as segregation in the public schools of the city of Los Angeles. Most of my pupils, moreover, are of the white race, with whom, I am proud to say, I have and retain the most cordial relations.

Very truly yours,
CICERO C. SIMMONS, A. B.

REJECT APPOINTEE WHEN FOUND SHE IS COLORED

LOS ANGELES, Calif., Feb. 3 — The colored citizens here are fighting efforts to exclude a race girl from a position which she merited through her success in a civil service examination.

The girl, Mrs. Kathryn Yarbough, has an A. B. degree from Oberlin College, of Oberlin, Ohio. She is at present working for a master's degree at the U. S. C.

Mrs. Kathryn was rejected after she had been appointed to fill a position for the city dealing with outdoor work, when it was discovered that she was colored. She had passed a civil service examination for the position with the grade of 82.59 per cent and was fourth on the list of eligibles.

California Board Turns Down 'Jim Crow' Appeal

Los Angeles, Cal., Feb. 26.—The board of supervisors of Los Angeles county have refused to consider further the protests of a group of white parents in Watts, who wish that their children be permitted to attend the Huntington Park school where members of the darker races are in the minority.

After a detailed investigation by the board of the situation at the David Starr Jordan high school, in order to verify the claims of the disgruntled parents, holding it an objectionable nature, [illegible] warrant their petitions.

The board declared that their attitude was unfair and contrary to the principles of Americanism. It further stated that the request for segregation was prompted by race prejudice and was un-American. No teachers of the Race are employed in the David Starr Jordan high school.

Eton, a School for "Poor Boys"

TO THE EDITOR OF THE NATION:

SIR: Apropos of the exclusion of Countess Karolyi you advance (in your issue of December 2) the case of Antioch College and its exclusion of a Negro boy fully qualified to enter that institution founded to "stand always a place where neither sex, color, nor creed shall ever bar young people from an education."

Few people are aware that there are a score of great endowments in England which are handled in a precisely similar manner. The most notorious instance is Eton College, founded by some grateful native of long ago. The official title of this institution is "the Free Grammar School of Eton founded for the free education of the poor boys of Eton forever." Today it is the premier school for sons of the aristocracy. For over a century there has never been in the school a single poor-boy inhabitant of Eton. The income of the foundation is large and the trustees have from time to time obtained control of all the real estate in the parish of Eton which, through prevention of building and razing of old houses, today is a small and thinly populated area, apart from the school buildings. Within that area only traders are permitted to establish themselves. They make a good living out of supplying the needs of the 1,100 boys (whose expenditure averages $1,500 per head annually) and the faculty and numerous officials connected with the institution and otherwise.

If a resident desires to send his son to the school his right is not disputed, but his business is placed "out of bounds," which means that any student entering it risks expulsion from the school. There is no difficulty in enforcing the regulation because English people are particularly loyal to established authorities and the headmaster's fiat is law and so recognized by the courts and the government. Thus commercial ruin is the cost of availing oneself of one's right to send a child to the school provided for the purpose. The authorities of Antioch are amply supported by English precedents if they desire to avoid the intentions of the founder of the college.

Oakland, California, December 1 EDGAR SUMMERTON

WOMAN, ACTIVE IN SOCIAL WORK, THREATENED WITH COAT OF TAR AND FEATHERS OVER TELEPHONE

Los Angeles is in the throes of much excitement over the questions of segregation, discrimination and separate schools. And champions of the people's rights are springing up everywhere, and various kinds of organizations are being proposed and put in motion. Speakers are electrifying the people week nights and Sundays by reciting [illegible] information that many of our own people, and especially women, are attempting to sell out the rights which we hold so dear to the white man, especially that group who are bent upon carrying out the program of the K. K. K. for a few pieces of silver.

Excitement is running high, and things have grown so warm that many of the speakers are naming the ones accused by name, and as a result the public finds itself in a turmoil from which it seems hard to extricate itself.

Yesterday, one of the victims of this situation, a Mrs. Chism, came into the office of The Pacific Defender and gave us the information that she was called on the phone early Wednesday morning and told by a female voice that "she (Mrs. Chism) had better prepare to leave town, for if she did not she would be tarred and feathered, and probably ridden on a pole."

Mrs. Chism appears to be much wrought up over this trend of affairs, and seeks these columns to put her case before the bar of public opinion, and she has opened her case with a letter which we hereby print, and The Pacific Defender offers its columns free to the person or persons who are able to prove the indictments against Mrs. Chism, or who feel that she has been misrepresented and misunderstood. The letter is as follows:

March 24, 1926.

TO THE PUBLIC:

I, the undersigned, having been charged with fostering segregation in the public schools, do hereby openly deny such charge and will offer fifty dollars ($50) reward to be paid in cash to any person who will make a signed statement embodying the above charge.

I further state that I am a member of the Parent-Teachers' Federation, an organization that knows no color line, which has for its purpose the bringing together of parents of children in the schools and the teachers in order to better train, regulate and discipline the youth of this country. As a member of this organization, I have been appointed Extension Chairman of the Home Study Circle, a department of the Parent-Teachers' Federation, and my work is to interest the mothers of our children in the Parent-Teachers' program.

I am forced to take this step in my own defense, as the charges mentioned above have been made openly against me by various leaders from the public platform.

Wishing to give everyone a fair chance to prove these charges, and demanding for myself the right of defense, I remain

Yours obedient servant,
(Signed) ENOLA L. CHISM.

CALIF. EDITOR LOSES LAWSUIT

$1,000 Sought For Refusal to Serve Citizens at Public Inn

VENTURA, Calif., May 25.—Mrs. Charlotte Bass, editor and owner of the California Eagle, lost her suit for $1,000 damages against the proprietors of the Old Adobe restaurant for a violation of the California Civil Rights law in refusing to serve her and her companions on the ground of color. The jury deliberated but fifteen minutes.

The case resulted from an incident which happened November 6 last. Mrs. Bass, in company with her niece, Madeline Johnson, a student of the Univ. of Southern California, Dr. Vada Jetmore Somerville, a graduate of the U. S. C., and Mrs. Susan Parden, talented musician, were en route to Santa Barbara to deliver an address before the Unitarian Club Women (white). The party, having started from Los Angeles (about 85 miles south of Ventura), became hungry and stopped in a public inn at Ventura for a bite to eat. They were refused service, however.

In her suit Mrs. Bass charged Bessie Ealy and William Ealy, owners of the Old Adobe, had violated the California Civil Rights law in refusing to serve her and her companions. This is one of the few times in the State that such an action has been brought under the law, first enacted in 1907, and which has been strengthened twice since then.

The Ealys took the witness stand on their own behalf and testified that they had been serving a party of prominent men of Ventura, at the regular Friday luncheon of the Jonah Club, at the time Mrs. Bass entered and demanded immediate service.

Ealy read to her the statement that appears on the menu of the cafe stating that the managements reserved the right to refuse service to any person at any time.

Mrs. Bass denied that there was any special rush when she and her friends entered the Old Adobe, and stated that they were refused service plainly for no other reason than because of their color, and that she had been hurt by the humiliation.

Civil Rights Suit Lost By California Woman Editor

Refusal of Service at Public Inn Occasion for Action; Jury Deliberates Only Fifteen Minutes.

Ventura, Calif., May 28.—(Special)—Mrs. Charlotte Bass, editor and owner of the California Eagle, lost her suit for $1,000 damages against the proprietors of the Old Adobe restaurant for a violation of the California Civil Rights law in refusing to serve her and her companions on the ground of color. The jury deliberated but fifteen minutes.

The case resulted from an incident which happened November 6 last.

On Way to Address.

Mrs. Bass, in company with her niece, Madeline Johnson, a student of the University of Southern California, Dr. Vera Jetmore Somerville a graduate of the U. S. C., and Mrs. Susan Parden, talented musician, were en route to Santa Barbara to deliver an address before the Unitarian Club Women (white).

The party having started from Los Angeles (about 85 miles south of Ventura) became hungry and stopped in the public inn at Ventura for a bite to eat. They were refused service.

Civil Law Violation.

In her suit, Mrs. Bass charged Bessie Ealy and Wm. Ealy, owners of the Old Adobe, had violated the California Civil Rights law in refusing to serve her and her companions. This is one of the few times in the state that such an action has been brought under the law first enacted in 1907, and which has been strengthened twice since then.

The trial was heard before a jury of ten men and two women. Mrs. Bass was represented by Attorneys Lewis Beeks and Afue McDowell. The defendant asked for a trial by jury.

Evaded Issue.

The Ealys took the witness stand on their own behalf and testified that they had been serving a party of prominent men of Ventura, at the regular Friday luncheon of the Jonah Club, at the time Mrs. Bass entered and demanded immediate service.

Ealy read to her the statement that appears on the menu of the cafe stating that the management reserved the right to refuse service to any person at any time.

Mrs. Bass denied that there was any special rush when she and her friends entered the Old Adobe, and stated that they were refused service plainly for no other reason than because of their color, and that she had been hurt by the humiliation.

Fought Klan.

Last year Mrs. Bass and her husband were sued by the members of the California Ku Klux Klan for articles against the klan which appeared in the California Eagle. The editors won the case.

Discrimination – 1926

California.

SEGREGATION LOSES OUT IN CALIFORNIA SCHOOLS

OAKLAND, Calif., Oct. 20.—All but twelve of the students of the John Sweet School in East Oakland, who began a strike two weeks ago against the admission of Chinese students to the school, had returned to their classes Friday.

Superintendent of the Board of Education B. H. Hunter refused to meet the demands of the segregationalists. Besides he threatened to prosecute the parents who unlawfully kept their children out of school. His firm stand is believed to have broken up the effort to set up a color ban in the public schools of Oakland.

SEEK TO SEGREGATE CHINESE IN OAKLAND

OAKLAND, Calif.—Pacific Coast Racial groups and organizations including the Uni[illegible] Parlors of Native Sons [illegible] with the Chinese American Citizens' Alliance in a protest [illegible] Oakland Board of Education against any suggested proposal to segregate American-born Chinese children in California schools.

The protest marked the ninth day of a school strike, which began when 41 white students in the John Sweet school were withdrawn from the school by their parents as a protest against Chinese in the classes.

COURT DECIDES THE "JIM CROW" POOL MUST STAY

Citing the recent decision of the Swimming Pool Case in which Black Americans are restricted to one pool on the Eastside, Dr. J. A. Somerville makes a plea for better organization and unity at the polls in the following letter received at this office:

Just as we predicted, the Swimming Pool Case was decided after the primary election when it was too late to register our protest at the polls Mayor Cryer's playground commission, however, took it for granted that the suit would be in their favor when a letter from the secretary was read before the committee stating that they were carrying out the instructions of the court in restricting the Central avenue pool to Negroes only. On investigation this was denied by the court. Those "gentlemen" who continually boast of their political influence and high connection with the powers that be, who are paid to strangle every movement for the good of the race and barter our birthright for a few dollars, will they come forth and protest against the city administration for this injustice or crawl back to their bosses to get more money to stem the avalanche of our protest?

Colored men and women, NOW is the time for organization and unity. Join in one great movement to use your ballot to save the remnant of your rights that is left. Do not wait till jim crow policies have stripped you of every vestige of citizenship. Use your vote—the only weapon you have in your defense. Come to the Better Suffrage League next Monday night at the Y. M. C. A., Ninth and Hemlock.

(Signed) J. A. SOMERVILLE.

WHEN WHITE MEETS YELLOW on the Pacific Coast it is usually the latter who is the victim. Hence one sits up and takes notice when it appears that the tables have been turned in Oakland, California. At least we read in the newspaper of the University of California, the *Daily Californian*, of September 30 that

> Parents of the striking students of the John Swett School in Oakland were threatened with arrest yesterday by Fred M. Hunter, superintendent of schools. The charge would be the violation of the State compulsory-education law.
>
> All but thirty-seven of the white students of the school have been removed by their parents as a protest against the continued refusal of the school authorities to deny the eighteen Chinese pupils entrance to the regular classes.
>
> A committee of the mothers of the striking students, armed with affidavits that the superintendent had promised the removal of the Chinese, have canvassed the district in an attempt to have the parents of the remaining thirty-seven white children withdraw them from the school.

The school authorities are entitled to all praise for standing up so unflinchingly in behalf of the Chinese pupils, but are they wise in attempting to punish the outraged white parents? A little studious neglect might serve better. The parents and their children are enough punished through deprivation of school privileges. Leave them alone, and, like Little Bo Peep, they will come home, probably not wagging their tails but carrying them discreetly between their legs.

Discrimination - 1926

Canada.

JUDGE WARNS CANADIAN HOTELS

Toronto, Ont., Can., March 14—In giving a decision against Dr. Benjamin Cohen, and Dr. G. Wendell Morrison, who brought suit for $50,000 against the Royal Connaught Hotel of Hamilton for discrimination, Justice Logie of the Ontario High Court said "I am not satisfied with the evidence of either, and while I feel that the plaintiffs were sensitive and looking for trouble, the manager's attitude seemed to show a fear that it would be offensive to the other guests to serve a Negro. I must warn you hotel people that that attitude must be got rid of in Canada; you must take all respectable travelers who offer themselves, regardless of color or creed."

Dr. Morrison is the only Negro practitioner in Toronto, and as a guest of Dr. and Mrs. Cohen, also of this city, was recently refused service in the Royal Connaught's dining room.

RACE OR COLOR LINE MUST NOT BE DRAWN

Judge Rules Hotels Are Not to Discriminate Against Travellers

Toronto—Holding that the plaintiffs had failed to prove that they had been definitely refused service by the Royal Connaught Hotel, of Hamilton, Mr. Justice Logie, in the Non-Jury Assize Court, yesterday dismissed without costs the action brought by Dr. Benjamin Cohen, and Dr. Geo. Wendel Morrison, against the hotel company, in which the plaintiffs claimed $50,000. The decision does not in any way disturb the existing law governing the inn-keepers, nor does it give them the right to refuse service to any respectable guest who presents himself.

"In Canada, no race or color line is drawn against the traveler," said Mr. Justice Logie, "While there are such laws are recognized in Canada. Colored people and Hebrews have the right to go to a common inn and receive service, and there is no doubt in my mind that the hotel is such an inn."

Continuing, His Lordship pointed out that if the plaintiffs had proved that they had been refused service, then there would have been a good cause of action. He felt, however, that they had been sensitive, looking for trouble, and with a chip on their shoulders. The attitude of Alonzo Carter, the manager of the hotel, also failed to satisfy the court, it being stated that in his examination he had indicated that there was an objection to Negroes. This attitude was held to be sufficient to deprive the defendants of costs.

Discrimination—1926

Police Who Made Unlawful Arrest Dismissed From Force

ACTORS REST VINDICATED

The courage of Garnet Warbington, a director of the Colored Actors Union, and that of his wife "Miss Charleszetta" known to the whole profession for the splendid meals served in their far-famed actors' boarding house on Seventh Street, Washington, whose insistence that punitive action be taken by the authorities against a quartette of policemen who early in December visited and levied tribute upon the guests of the house was properly rewarded.

It happened that the hotel is one that has always been cleanly operated and whose guests were legitimate performers with ample means of support without resorting to any of the practices that give bad odor to a hotel. The police found nothing that could be availed of as the source of hush money, except the need of the profession to avoid loss of work by being obliged to remain in town for trials. On this basis $21 dollars was collected, according to the allegations of Mr. Warbington.

The police, however, had reckoned literally without their host; and Warbington promptly made complaint. The performers sustained him by repeatedly returning to the city from distant points to make appearances against the officers.

After consideration by District Attorney Ralph Givens who suspended criminal action pending the presentation of the case to the Police Trial Board, the policemen Clyde H. Hogan and Charles W. Reid with several years' of police service to their credit and L. L. Sebastian and Jeff O. Hicks, first-year men were dismissed from the service. The Board in announcing its decision made no comment.

The dismissals were the outgrowth of an investigation into the raid and Hugh H. Groves, night inspectors, and Capt. Fred Cornwell, of the Second precinct, who, during the investigation, was a lieutenant, commanding at night.

Trial Lasts Month

At the police board trial, which began Monday, December 7, and continued until the final secret conference at the District Building Saturday, the accused were represented by Attorney Morris Wampler. All denied accepting money.

Eleven persons, including the manager of the hotel, Garret Warbington, and his wife charged that the four policemen broke into the hotel one night early last December and declared all under arrest on statutory charges.

This, despite the fact that several of the teams stopping at the hotel had marriage certificates framed and exposed upon their dressers, a practice that prevails in the profession as a safeguard against such probabilities.

Among the performers involved, every one of whom loyally sacrified engagements and railway fare to defend their honor and that of the Actor's Rest, were Perry and Perry, Goodner and Williams, and White and White.

WANT LAWS ENFORCED

WASHINGTON, D. C.—A committee of women headed by Miss Hallie C. Brown in a letter to President Calvin Coolidge urged the president to use his power and influence to enforce the thirteenth, fourteenth and fifteenth amendments. The letter called the attention of the president to the pressure that was being brought to enforce the eighteenth amendment and asked that similar pressure be used to enforce the above-mentioned amendments that are of importance to the Negro citizenry of the United States. The non-enforcement was termed as un-American by this committee.

D. C.

INDIANAPOLIS IND. NEWS
FEBRUARY 2 1926

FAVORS SEPARATE SCHOOL

Colored Educator Speaks at Mass Meeting on "The New Negro."

Speaking on "The New Negro," the title of his latest book, Dr. Alain LeRoy Locke, colored educator and writer and professor of philosophy at Howard University, Washington, at a mass meeting at the colored Y. M. C. A. Monday night, asserted that outward conditions count for little in the new Negro movement. He asserted that the talented Negroes eventually will be recognized, but they should realize the struggle is more of an educational process than a new conquest of civilization.

He said separate schools for Negroes will bring self-development. Segregation should open the way to stimulation in new school developments, he indicated.

More than 400 persons attended the meeting which followed an address by Dr. Locke Sunday afternoon at the meeting at the colored Y. M. C. A.

COOLIDGE SIGNS JIM CROW BEACH BILL

Washington, D. C., (By Telegram) —Segregation by race received official sanction today when president Coolidge signed the Zihlman Bill, providing for the construction of two artificial bathing beaches or pools and specifying that one shall be for colored and the other for whites.

Under present plans approved by the fine arts commission, the beach for whites will be located in Potomac Park, while the beach for colored will be located at Buzzards Point in Anacostia Park.

The Bill merely authorizes an appropriation. The money must yet be appropriated by Congress.

WASHINGTON WARS ON JIM CROW BEACH

Citizens to Shun Old "Buzzards' Point"

Washington, D. C., May 21. —Washington citizens are up in arms over the proposal of the government to spend $345,000 to construct two separate bathing beaches in the District.

One of the beaches, as provided in the bill, which was signed recently by President Coolidge, is to be built at a section of the Anacostia river, known as "Buzzards' point." This beach, according to the stipulation in the measure, is to be for the exclusive use of Washington citizens of our Race. The other beach, to be situated in the East Potomac park, is for white people only.

Headed by the N. A. A. C. P., opinion is being formed solidly to have the bill declared unconstitutional by the supreme court. Failing in this, the beach will be boycotted. Not in many months has opinion in Washington been so solidly against an act of congress. The bill providing for the "Jim Crow" beaches was fought throughout its trip in congress. Those who passed it did so with the express knowledge that our Race did not want our government to place its stamp of approval upon segregation by building separate beaches. Even Mr. Coolidge was urged not to sign it, but he showed his disregard for real Americanism by placing his signature to an un-American act.

Now, declare leaders in Washington, if the beach is constructed, they will prove to congress that it was a poor investment. Committees have already been appointed to make an effort to reach every citizen of our Race in the district and urge upon them to remain away from Buzzards' Point beach. Ministers will be asked to preach to their congregations against using it. No effort is being spared to make this the most deserted beach in the United States, if congress persists in building it, and for the first time in the history of the district opinion seems to be unanimous that "Jim Crow" facilities are not wanted.

JIM CROW' BATHING BEACH PASSES SENATE

WASHINGTON, D. C.—The bill providing for the establishment of separate bathing beaches in the District of Columbia, which was introduced by Representative Frederick N. Zihlman, Republican of Maryland has been passed by the Senate.

At the instance of Senator Lee S. Overman, Democrat of North Carolina, Senator Royal S. Copeland, Democrat of New York, offered an amendment which would restrict the use of one of these beaches or pools to white persons and the other to members of the Race. The amendment was agreed to and the bill was passed.

PRES. SIGNS JIM CROW BILL IN FACE OF PROTEST

Coolidge Endorses Measure to Set Up Segregated Bathing Beaches in the District of Columbia

PEOPLE DISAPPOINTED

Pro-administration Workers Now Assume an Air of Sphinx Like Silence Over President's Okay

By SARAH TAFT SIMS
"Times" Staff Correspondent.

WASHINGTON, May 13.—Despite protests from organizations of colored people, President Coolidge has affixed his official signature to the bill providing for segregated bathing beaches in the District of Columbia, it was revealed today.

A wave of disappointment is sweeping over Washington's Negro citizenry, following the President's action, while those who have hitherto been singing praises for the Coolidge administration have assumed an air of Sphinx-like silence.

That the President's act in okaying the bill is not to be misconstrued as an endorsement of the principle of segregation might, however, be inferred from the numerous public utterances he has made against segregation, race hatred and other current American social maladies. But

Colored people in Washington are not at all pleased with the President's action, they remark.

(By N. A. A. C. P. Press Service.)

WASHINGTON, May 13.—Defense from natural consequences of the segregation system was asked of Representative Martin B. Madden, of Illinois, today by the Washington branch of the National Association for the Advancement of Colored People.

Members of the Washington branch, in a letter to Madden, urged that the colored bathing beach designed for Negroes in the District of Columbia and endorsed by President Coolidge, be located in as favorable a place as the white beach.

The letter is as follows:

"Since we have lost our fight against governmental segregation, we appeal to you to defend us from the natural consequences of the system, namely, inferior situation and facilities. This can be done by a provision in the appropriation act for placement of the segregated beaches. The same beautiful public driveway on which the white beach is to be located should be deemed appropriate for both beaches. The spurious argument of building the colored beach at the germ-ridden Buzzard's Point, I am ...re, will not deceive you. The proposed white beach in our spacious park, with its vast stretches of pleasing shades, will not be near the white population, so we fail to appreciate the solicitude for giving us the fictitious proximity to the 'colored population,' simply to keep us from this great public reservation."

Representative Madden is chairman of the Committee on Appropriations in the House of Representatives, and colored citizens are urged to write to him asking for favorable location for the colored bathing beach.

BOYCOTTING THE WHITE HOUSE

Coolidge has signed the "jim-crow" bathing beach bill. We repeat what was news to all of us last week in order to emphasize the significance of the matter as it relates to the election of a Coolidge man in the Coolidge state which is to be opposed by one of the best friends that the Negro race has ever had in the Senate.

When William M. Butler goes out to be opposed by David I. Walsh, he will enter the lists as the sponsor of Calvin Coolidge, advocate of racial segregation and signer of the bathing beach proclamation which says, in effect, that the Negro is a pariah and an outcast, and should so be stamped by the head of the nation.

Where in the world, outside of such an imperfectly formed mentality, could have been divined the necessity for signing a bill for a Negro bathing beach? Where was the political mentality of the head of the national committee when Coolidge was engaged in the signing? Butler will have to answer for this matter when he faces Davis I. Walsh in Massachusetts.

Negroes of Washington, through the Federation of Civic Associations, and the National Association for Advancement of Colored People, are quietly preparing to picket the "jim-crow" bathing beach when erected, and to boycott the politicians, including Senator R. S. Copeland of New York, who were instrumental in making the beach an affair for the outcast of the world.

Our word to them is, Go to it. These are mild words and in no wise represent our sentiments. But we refrain from advocating the use of dynamite, tear-gas and bombs because that would be incitement to riot, and lead to no good end. One thing is certain, from the White House down, there are those who have stepped into a hornet's nest. And if they do not believe it, there is plenty of time for it to be found out.

EXTRA

Presbyterians Walk Out of Emerson Hotel

Members of the Committee on Christian Education of the Presbyterian General Assembly, refused to remain at luncheon meeting Monday, when C. A. Booker, its colored member, was refused service at the Emerson Hotel.

Mr. Booker, who is a commissioner from the 15th Street Presbyterian Church in Washington, stated that the attitude of the committee was firm, and altho they paid for the luncheon, every member refused to eat it, and Harold McAfee Robinson, the secretary, told the management that they would withdraw rather than submit to it.

HIT BY JIM CROW

Washington, D. C., Bishop Matthew W. Clair above and Bishop R. E. Jones were objected to because of their color at the M. E. Bishops' Annual session here recently when a special meeting was called at the Raleigh Hotel.

Discrimination Of Capitol Is Bared By Report

Washington, D. C., June 2.—The report of a newspaper reporter revealed segregation among federal employees as follows:

Register Of The Treasury—two segregated sections, one with 30 Colored employees and the other with 15.

Census Bureau—one section with 20 segregated colored employees.

War Department—One segregated section with 200 colored clerks.

Veterans Bureau—One segregated section with 16 colored clerks.

Department Of Justice—One segregated section with 12 colored file clerks.

Internal Revenue—One segregated section with 7 employees.

Office Of The Treasurer Of The U. S.—One segregated section with 7 employees.

War Department Traffic Division—One segregated section with 6 colored clerks.

P. O. Department—Segregated lunch rooms and rest rooms.

WOMEN DROP COLOR LINE IN WAR CONFAB

Washington Hotel Puts Up Color Bar, Then Takes It Down

MIXED DELEGATES IN GROUP OF 900 WOMEN

President Carrie Chapman Catt Handles Waiters and Manager, Too

There was no color line at the second conference on the Cause and Cure of a War which met last week at the Washington Hotel, Washington, D. C.

Elimination of the color bar, according to Mrs. E. S. Smith, of Detroit, wife of the late Bishop B. F. Smith, of the A. M. E. Church, and one of the six colored delegates, was due to the strong insistence of Mrs. Carrie Chapman Catt, White, general chairman of the conference and noted worker in women's clubs.

Mrs. Smith was the speaker at the A. M. E. Ministers' Meeting Monday morning which had adjourned when she arrived at Bethel Church, accompanied by a group of local women. The meeting, however, resolved itself into session again to hear her.

Handles Waiters

The manager of the Washington Hotel told Mrs. Catt that it would be impossible to entertain colored women in the hotel. When she insisted, however, he yielded. Later he came to her with the excuse that he feared that the waiters would quit if the colored women attended the banquet.

"Leave the waiters to me," was Mrs. Catt's rejoinder and she handled the whole situation without a hitch.

Six Delegates

Delegates to the Conference were Miss Lucy D. Slowe, dean of Women, Howard University; Mrs. Martha McAdoo, Secretary of the Y. W. C. A., Washington; Miss Eva Bowles, in charge of Y. W. C. A. work among colored people, New York; Miss Juliette Derricotte, National Students Secretary, Y. W. C. A., New York; Mrs. C. S. Smith, Detroit, Mich., and Miss Marion Thompson, student, Howard University.

Nine Organizations

Nine member organizations of the conference took part including the ... of Women, Council of Women for World Peace. Some 900 women attended the meeting, 600 of them as delegates.

The conference adjourned Friday after adopting with but one modification a series of resolutions drafted by the American Association of University Women, National League of Women Voters, National Woman's Christian Temperance Union and the National Women's Trade Union League.

Discrimination - 1926

Gasque Bill. (D.C.)

THE GASQUE BILL

It looks as if thumbs have been put down on the Gasque bill for a time. Nevertheless, it is a matter of wisdom for colored people, in this fallow period, to take the matter seriously under advisement. While we are not prone to hysterics on the subject of segregation, still we cannot help but see the very vicious sort of segregation involved in the bill which its proponents ask citizen's associations not to read, but rather to study the accompanying literature which they put out.

The vicious principle of segregation involved in the Gasque bill is one which determines that where six white membesr of the board of education shall be elected and three colored members shall be elected, white shall be elected by white people and colored shall be elected by colored people. To our minds it is very important that colored members of the board of education, if elected to that body, should be elected by white people as well as by colored people, and that the white members should be seated through suffrage of the colored population as well as that of the other group.

If this is not done, segregation is enacted into the law of the land when the Gasque bill becomes law. In its present state, colored civic organizations are wise to indorse the principle of the bill which would elect members of the school board, and also more wise not to indorse anything else save the principle involved. The Gasque bill is apt to be pushed at a moment least expected. The colored citizenry of Washington should prepare their arguments against the form of the bill in order to be ready when the matter comes up.

Gasque is a member of the House of Representatives from South Carolina.

Discrimination-1926 D.C.

Race Discrimination in the District of Columbia

By Kelly Miller

JUDGMENT should begin at the House of God. The District of Columbia is the seat of the National Goernment. The legislative, judicial and executive branches are all located here. In the Capitol laws are made for the Government of the United States. If the fountain head is pure the stream will be pure, but if the fountain head is polluted the stream must needs be defiled. It is, therefore, of prime importance to the colored people to keep a close eye and strict watch upon facial happenings in the District of Columbia.

During the last few weeks matters have been going from bad to worse and from worse to worst. The Interstate Commerce Commission has denied jurisdiction in Interstate Travel. The United States Senate has, by decisive majority, declined to reintroduce the Dyer Bill, which aims to correct the evils of lynching. The provision for separate bathing beaches has just passed both houses of Congress and has been signed by the President of the United States.

The fact of separate bathing facilities is not out of harmony with prevailing practice and custom in the District of Columbia in other modes of public utilities and facilities. The objection lies in having this discrimination written into the law by the Congress of the United States. This is perhaps the most conspicuous instance of race discrimination to be found anywhere in Federal law.

The Supreme Court of the United States, by unanimous decision, has declared local covenants excluding colored people from buying, owning or occupying property in covenanted districts not unconstitutional. This gives these covenants the force and sanction of law. We may note in passing that this case, originating in the capital of the nation, has been passed upon by three courts and thirteen judges with unanimous concurrence.

At the capital of the nation the Negro meets with every form of discrimination confronted in the Southern States. Disfranchisement of the Negro, I believe, was first sanctioned here after the passage of the Fourteenth and Fifteenth Amendments; but, in order to give it the semblance of fairness, the whites were equally disfranchised. This reminds me to say that some of our Negro agitators seem to be more interested in equality than justice. They do not feel the disfranchisement in the District of Columbia, because whites and blacks are alike voteless.

We have separate schools, the same as in the South and border States. There is no separarte car law within the District, although Jim Crow cars from Virginia roll into the Union Station. The fact of the absence of Jim Crow cars in Washington may be due as much to the size of the city as to the attitude of the Government on national separation. There is no city in the United States of the size of Washington with separate car systems. There is no anti-miscegenation law, although sundry attempts have been made to this effect. Some years ago we woke up one morning and found that such a measure had passed the House of Representatives by almost unanimous vote and was deefated in the Senate only by keeping it from a vote by skillful tactics. There is constantly kept before Congress bills for the establishment of separate cars and anti miscegenation law. The most insidious form of race discrimination is not written in law but presides in public sentiment. There is no law in Washington or elsewhere which forbids civil equality between the races, except in the instance above enumerated, and yet the Negro is effectively excluded from restaurants, hotels, barber shops and places of amusement as if by statutory enactment.

It is vitally important that the race should keep its eye on the national Legislature, especially to forfend unfair action. We have very little hope for affirmative action in our behalf, but live in constant dread of hostile enactment.

The National Association for the Advancement of Colored People is the only effective organization in the field of political and civil rights. The headquarters are in New York City, but the real focus is the national capital. The local organization for this city has been fortunate during the past ten years in having at its head men of the highest consecration and devotion.

The Honorable Archibald Grimke, recently retired because of age, was, and is, one of the most outspoken apostles for race equality, with the "i" dotted and the "t" crossed. He served as the head of the local branch for many years and has been as effective as any other in combating race prejudice and discrimination at the national capital. He devoted the ripest years of his life to this cause without reward or compensation. Indeed, he would have spurned remuneration for service rendered for human rights.

Fortunately he was succeeded by a younger man, Mr. Nevel H. Thomas, who is filled with a double measure of his spirit. Nevel H. Thomas is upright and dowr straight on all matters of political and civil rights of his race, and is as uncompromising as the Hebrew Prophet. As head of the local branch of the N. A. A. C. P. he keeps a hawk eye upon Congressional action and departmental procedure. He has acquired an infallible instinct in detecting racial prejudice and discrimination and never fails to hit it and to hit it hard.

He is a school teacher and draws his stipend from the Federal Government, and yet he never fails to denounce the wrong deed and the wrongdoer with such unmistakable courage that even the legislators whom he criticises are compelled to commend his courage and the righteousness of his position. When the rest of us were restrained by prudence and caution, he demanded equality of provision in the public schools, which, largely as result of his insistence, has become the accepted policy of those in charge of the educational machinery of the national capital.

Sports are of a most democratic nature. They are more democratic than the church or school. There is less discrimination at the Washington Ball Park than any other public institution in the city. When the monster, Prejudice, threatened to raise its head even in the sports, it was Nevel H. Thomas who checked it in its insipiency and kept the sports of the national capital democratic. It was but last week that he appealed to the President of the United States not to sign the separate bathing beach bill, thus writing into law race discrimination by the Federal Government. Although his protest was not eeffctive, it at least called attention of the Negro and the nation to the grave danger of having race discrimination nominated in the bond. As local prejudice is so strong as to prevent identity of public rights and facilities, it is a wise policy to defer only as far as we must to the discriminating practice, but never allow it to be crystalized into law.

In scanning the Sixteenth Annual Report of the N. A. A. C. P. I notice that much of its good work has been local in the several States and communities. It is well in a large measure that this should be so, and yet race prejudice can be fought more effectively at the center than on the circumference. The National Association did well to take over the segregation case in the national capital, for this fixes the sentiment for the whole country.

The recent decision of the Supreme Court has already been quoted by the journals throughout the country for justification of schemes for residential segregation wherever the Negroes reside in large numbers. It is deeply unfortunate that this example of race discrimination should first be set at the national capital. It is encouraging to hear from the Executive Secretary of the N. A. A. C. P., after reading this decision, that the Association has just begun to fight; but the fighting in the future must consider more largely than the fighting in the past fostering affirmative legislation and preventing hostile action on the part of the national Government.

When Nevel H. Thomas was first promoted to the head of the local association, many felt that he was, perhaps, too outspoken and incautious for safe leadership, even of an agitative organization, but experience easily proves that when one is in the right he can hardly be overinsistent. Even those who are opposed to one's position will respect and admire uncompromising courage when they know in their heart of hearts that his course of action is just and right. It requires two types of temperament to effect reform. John Brown and Abraham Lincoln were the complements of each other; John Brown, with reckless courage and sacrifice to blast away at the evil foundation, and Abraham Lincoln for safe, constructive endeavor. The militant organization of the Negro race today must, first of all, be militant. It must fight discrimination and prejudice without compromise. Other types of temperament will do the safe and sane constructive work.

Nevel H. Thomas has consecrated himself to the cause of human rights as a sacred religion. He enters the conflict as upon a holy war. He gives not only his services but himself with complete detachment, without fear of consequences or hope of reward. He devotes every moment of his time outside of his stated livelihood to the welfare of his race. During all of his career he has never received or expected one cent remuneration for his services. You cannot buy devotion with dollars any more than you can purchase the gift of God with money. He spurns material compensation as filthy lucre proffered as reward for the performance of duty due to God. He would no more think of accepting a salary for this service than a priest would accept pay for prayer. Our one conspicuous, militant organization is fortunate indeed in having in the key position at the national capital a man of such militant spirit at such a time as this.

CONGRESS REFUSES BATHING BEACHES

The second deficiency appropriation bill which was to carry the funds for constructing jim crow bathing beaches, was reported to the House on Thursday without these items. Disagreement over the proposed location of the beaches was given as the cause of their defeat. The House committee asked that the whole matter of location, cost, etc., be thoroughly investigated before any money is appropriated.

There has been a bitter fight against jim crow beaches here for the past five years. The fight resulted in the closing of a so-called white beach in the Tidal Basin over a year ago. Negroes here are demanding that the government call a halt on its program of segregation.

Coolidge Urged by Delegation to Wipe Out Federal Employee Segregation

National Equal Rights League Presents Petition Signed by 25,000, With the Co-operation of Several Other Organizations

WASHINGTON, D. C., July 5.—The National Equal Rights League and the United Colored American Committee had an audience at the White House Friday noon, at which time there was presented a petition against Federal employee segregation. Twenty persons were in the delegation from California, saying they proved universal geographical opposition to Federal segregation. He also presented one from the "372nd" Batallion, Massachusetts National Guards, which Mr. Coolidge authorized when governor. He then asked the President to lead the day in having the United States make the 150th anniversary of American Independence the beginning of a new American epoch for the abolishment of color caste, proscription, segregation and public ostracism, by himself removing segregation [illegible] at Washington. Finally he urged abolition was a fair return for over 150 years of fighting, dying and sacrificing and in just appreciation of a perfect record of loyalty with never a traitor.

The audience was conducted by Maurice W. Spencer, treasurer of the League, who introduced the delegates, explicitly stating their purpose [illegible] the delegates he presented William Monroe Trotter, of Boston, secretary of the League, who presented the petition to the President.

Mr. Trotter placed on the table a big pile of petitions with 25,000 signatures from forty states specifying one from Maine and four

The Rev. Thomas S. Harten, national organizer, urged the President to live up to the traditions of Massachusetts.

The President replied to the spokesmen in a calm, friendly manner. He said that when segregation had been removed and he would continue his opposition to it until it was all removed.

The delegation was as follows: James L. Neill, Henry P. Slaughter, Rev. W. H. Jernagin, President National Race Congress; Rev. J. U. King, Bishop I. N. Ross, Rev. Chas. Stewart, Thos. A. Johnson, N. A. Murray for Alpha Phi Alpha, Prof. Kelly Miller, Thos. Walker, A. S. Pinkett, Secretary Washington Branch N. A. A. C. P., Rev. W. D. Isaacs, Prof. J. T. Brown, Geo. A. Parker, Secretary National Race Congress, Rev. W. H. Rozier, Cal. J. A. Jackson, J. E. Scott, for Kappa Alpha Psi, Ralph D. Matthews and Emory B. Smith.

The N. A. A. C. P., Alpha Phi Alpha, Alpha Kappa Psi, National Baptist S. S. Association, National

Oppose New D. C. Colored Cemetery

Race Business Men Show Necessity And Deny Aims For Personal Gains

WASHINGTON, D. C., July 24 — Opposition to the establishment of a new colored cemetery in Washington, D. C., is being strongly contested. Colored business men seeking incorporation of burial grounds of the Potomac Memorial Rest Association were emphatic in denial of "purely financial and speculative purposes" in aiming to obtain permission to open the cemetery, which lies on a 32-acre tract near the District line and Giesboro road southeast.

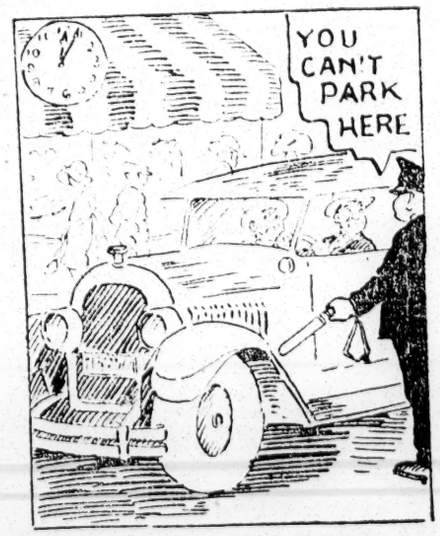
Thomas L. Jones, assistant district attorney at a meeting held at 1901 Vermont avenue produced statistical data to show that for a colored population of 126,000 cemeteries here were inadequate. One cemetery, within the city limits, he stated had been taxed more than seven times its capacity.

General complaint of inaccessibility with reference to other cemeteries was voiced, because automobiles are not able to climb the steep hillsides more than six months of the year. The cemetery's establishment has been opposed by the newly established board of public welfare through M. M. Doyle and E. J. Newcomb.

Others opposed to its establishment, it is understood, are Dr. J. B. Payne and F. G. Cannon, of the Washington Highland Association; William McK. Clayton, of the Federation of Civic associations; Dr. E. E. Richardson and W. C. Sullivan, of the Congress Heights association, whites, principally on the ground that the land sought for use as a cemetery is better suited to home development.

President Loses Seven Minutes Waiting For Trotter's Delegation

Picture 1. Noon Friday. Eighteen delegates from all over the country assembled promptly in the ante room of the White House waiting on Monroe Trotter who was to lead them into a conference with President Coolidge.



Picture 2. Twelve two p. m., Trotter caught in an auto jam outside can't find a place to park. Every available space is filled up with autos and when he thinks he has found a place the sign says, "No Parking Here."

Picture 3. Twelve seven p. m., Trotter, heavy suit case in hand, has deserted the auto and rushes through a boiling sun into the White House door seven minutes late for his appointment with the President.

Picture 4. Twelve twelve p. m., Trotter gives Cal a petition asking for the elimination of segregation and jim crow in government departments and the appointment of colored people to offices from which they are now excluded.

Picture 5. Twelve twenty p. m., Coolidge said nothing about being kept waiting seven minutes. He said that he had already restored to office 14 women fired from the Treasury Department last week on account of color.

Discrimination - 1926

D. C.

A LESSON FOR THE FUTURE

The outcome of the fight to defeat the proposed segregated seating at the Roland Hayes concert may be regarded, from the standpoint of principle, as completely successful. The management announced late last week that there would be no discrimination in the selling of seats. The final result was that the down stairs audience was apparently about fifty per cent colored and the gallery audience about thirty per cent; with colored people seated here and there all over both floors.

The fact that the management after yielding on the principle, nevertheless attempted to sell colored people seats in bunches, detracts little if any from the importance of the victory.

The successful outcome was due to several reasons; perhaps the chief reason was the united and vigorous lead of the pulpit and the press—not omitting to notice the splendid militant work of Mr. Neval H. Thomas.

Never before has there been such unanimity and such clear-cut determination, shown by the race in this city. While the press is to be given credit for raising the alarm, the pulpit is deserving of no less commendation for taking up the fight and carrying it through to a successful conclusion.

The Ministerial Alliance took a decisive stand and appointed a committee to carry on the struggle in co-operation with the press and all other bodies interested.

The final result will no doubt have a far-reaching moral effect, and is a demonstration of what may be accomplished by these two great forces—the pulpit and the press—when working in unison, backed by a determined people.

We cannot leave the matter, however, without calling attention to the fact that Hayes himself, so far as is known to the Tribune, gave no aid or comfort to those who were fighting the battle of the race—his race; and that, too, despite the fact that only last year he accepted the Spingarn Medal, bestowed on the grounds of the highest achievement by and for the race. He cannot claim lack of knowledge that the fight was being waged; for as stated in our news columns last week, The Tribune notified him of the situation here a week in advance of the concert. This telegram has not been answered.

NEGROES HALT SEGREGATION IN NEW AUDITORIUM

The segregation insult offered by Mrs. Wilson Greene at the Hayes concert Tuesday was retracted before concert time by her and 1,800 Negroes, together with an equal number of whites, enjoyed the sing. In the audience were ten Negro ministers, headed by the Rev. W. H. Jernagin, seated where he had picked seats for them.

Mrs. Milton A. Francis, who introduced Hayes to Washington years ago, and secured funds for his European tour, was also one of the moving spirits, together with Neval H. Thomas, in opposing segregation at the auditorium.

Close observers noted Negroes in groups here and there about the hall, and Negroes seated indiscriminately among white people. It could hardly be proven that any discrimination was practiced.

The Hayes concert was the first of its kind in a public amusement hall in nearly twenty-five years that colored people have been seated indiscriminately among whites. Such seating arrangement have been made in schools and churches, but not in theaters or music halls.

The ministers committee of the Race Congress who called on Mrs. Wilson Greene was composed of Dr. W. H. Jernagin, Rev. I. U. King, Dr. C. E. Russell, Rev. W. O. Bullock, Rev. W. D. Battle and Rev. J. L. Holloman.

SEPARATE BATHING PLACES—AGAIN

Again the matter of separate bathing beaches or pools is to the fore.

Congressman Zihlman, the chairman of the House District Committee, has introduced a bill to construct two pools one for white and one for colored "as nearly as possible in the center of the population each is to serve."

This is a little vague as to the proposed or possible locations, but is clear enough as to the essential point—separation. It remains to be seen whether or not the colored people—pulpit and press—will be driven or cajoled into acquiescing in this segregation.

Now let us bear in mind that the issue is clear-cut—separation; and no amount of specious argument as to "equality of accommodations," or any "just-as-good" sophistry will mend the situation. Nor need anyone who is truly in earnest be silenced by the threadbare citation of separate schools and churches, which were forced upon us in our earlier, more helpless days, and which we have not been able in some sections, including this District, to throw off. We have "accepted" these separations in the same sense that a person accepts a surgical operation, or that one's dog accepts his "house" in the back yard. We regard schools and churches as essential to our very existence in a civilized land, but bathing pools are in a different category. We are under no compelling necessity to accept puddings rolled to us in the dust.

"JIM CROW" BATHING BEACH BILL IS PASSED

Senate "O. K.'s" Measure—President's Signature All That Is Needed.

WASHINGTON, D. C., April 28.—The bill providing for the establishment of separate bathing beaches or pools for white and colored persons in the District of Columbia, which was introduced by Representative Frederick N. Zihlman, Republican, of Maryland, was passed by the Senate last Thursday.

At the instance of Senator Lee S. Overman, Democrat, of North Carolina, Senator Royal S. Copeland, Democrat, of New York, offered an amendment which will restrict the use of one of these beaches or pools to white persons and the other to colored persons. The amendment was agreed to and the bill was passed.

The bill as it passed the House simply provides for the establishment of two artificial bathing beaches or pools at a total cost not to exceed $345,000. There was no language in the bill requiring that the pools be separate. It was understood, however, that one pool would be used by white persons and the other by colored persons. It was planned to let the commissioners of the District of Columbia provide for the separation of the races in the use of the pools. Senator Overman objected to this arrangement, and in order to have the bill passed Senator Copeland offered the amendment which was agreed to.

The bill goes back to the House for concurrence in the Senate amendment. After the House approves the Senate amendment, it will then go to the President for his signature.

ATTEMPT OF MANAGERS OF AUDITORIUM TO SEGREGATE NEGROES IN BALCONY PROBABLY FRUSTRATED

Assurances Given Late Yesterday That Tickets May Be Purchased for Other Sections of the House

(Special Staff Correspondence to The Amsterdam News)

WASHINGTON, D. C., Jan. 5.—With the segregation insult rampant at the Roland Hayes' concerts in Atlanta, Baltimore, and other Southern cities, the Washington Auditorium, at which the noted singer is to appear tonight, ran true to its undemocratic policy by planning to seat all colored patrons in the balcony.

Complaints against the theatre and the Wilson Greene Concert Company, in charge of the tickets, was made by Neval H. Thomas of the local N. A. A. C. P. Telegrams were sent to W. H. Brennan and G. E. Judd in Boston, in protest at the proposed discrimination. They both gave assurance that no discrimination would be tolerated. Mrs. Milton R. Francis, who introduced Mr. Hayes to the Washington public by staging two huge recitals, which netted him funds for his European trip, is the moving spirit opposing discriminatory halls is "reserved" for Negroes. The "vertical" division obtained at Mr. Hayes' Atlanta recital.

ROLAND HAYES.

According to the Washington Tribune, Mr. Hayes was notified of the segregation plans by telegram last Wednesday, when he sang in Carnegie Hall in New York and veiled criticism has been directed at the great singer. Those who know Roland Hayes personally are firm in their belief that he would never be a party to any attempt to humiliate members of his race at his recitals.

On the other hand, it is pointed out that he is powerless in such matters, because all arrangements for appearances are in the hands of his managers and he could not fail to appear without breaking his contract—a very serious thing for any artist to do.

The National Race Congress and a large committee of colored ministers entered the fight, and have made it plain that the colored people will not tolerate insult tonight at the recital.

Assurances have been given that Negro patrons may purchase tickets for other sections of the auditorium aside from the balcony and, as the time for the recital approaches, feeling is at fever heat as to whether these assurances will be carried out. In all probability, instead of attempting to seat Negro patrons only in the balcony, the house will be divided on vertical lines. That is, half the orchestra and half the balcony allotted to colored patrons. The gallery, or second balcony, in most Southern

Segregation is not new to Negroes in Washington especially since the Wilson administration, and is seemingly smiled upon from the White House down. Hayes' appearance may show the injustice of segregation, but it should hardly be expected to remove it.

Resigns From Chamber of Commerce in Protest of Segregationist

Charles Edward Russell Protests Dinner to Col. Clarence O. Sherrill in Washington

Charles Edward Russell, member of the Board of Directors of the N. A. A. C. P., recently resigned from the Chamber of Commerce in Washington, D. C., because of a testimonial dinner it was planned to give Col. Clarence O. Sherrill, Superintendent of Buildings and Grounds in the National Capital, who has done his utmost to promote segregation.

Mr. Russell had been invited to speak at the testimonial dinner. He consulted Neval H. Thomas, President of the Washington N. A. A. C. P., together with Clyde C. McDuffee and Capt. Harry Atwood, all of Dunbar High School, and they were able to give him such particulars as to Col. Sherrill's activities that Mr. Russell decided to resign from the Chamber of Commerce in protest against the dinner to Sherill. In his letter of resignation, Mr. Russell says in part:

"Colonel Sherrill, by his deliberate course of contemptuous injustice toward the colored people of this city, took himself out of the category of public servants that merit any applause from their fellow men. Legally, constitutionally, and from every viewpoint of social welfare, the colored people are entitled to every right and privilege accorded to the white. Colonel Sherrill's defiance of this fundamental truth was so flagrant and therefore so injurious to the best interests of the community that I think the Washington Chamber of Commerce might be better engaged than in showing him honor.

"I am unable to think, as I should be glad to think, that the Chamber is unaware of the intolerable insult he put upon the colored people at the dedication of the Lincoln Memorial, of the means by which he deprived colored people of a bathing beach while providing one for the white, of the gratuitous affront comprised in the insolent signs that segregated colored people in Rock Creek Park, of the notoriously unfair treatment of colored people that he enforced at the cafes in the public government buildings under his control. Your action in paying him this honor can be construed only as an endorsement of his course. It is not possible for me to retain membership in a body so oblivious to the foundation essentials of justice and equality.

"I have therefore the honor to present my check for membership dues to July 1, 1926, and my resignation herewith."

WILBUR ASKED WHY ANNAPOLIS TEAM DRAWS A COLOR LINE

N. A. A. C. P. Wires U. S. Navy Head At Washington On Tuesday

ANNAPOLIS-COLGATE GAME IN QUESTION

Navy Wouldn't Play Unless Colgate's Colored Star Was Benched

Secretary of the Navy Wilbur was asked Tuesday, by Telegram, why the United States Naval Academy football team is permitted to draw the color line.

The telegram signed, James Weldon Johnson, secretary of the National Association for the Advancement of Colored People, requested that the Navy Department investigate this matter and take steps to remedy the situation.

Action of the N. A. A. C. P. followed the report that Ray Vaughn, former Oil City, Pa., high school football star and now at Colgate University, New York, had been kept out of the game two weeks ago with the University of Pittsburgh because of a protest made by Pitt.

Color Line

In a letter to his parents, Vaughn also declared that he was kept out of the Navy game last Saturday because of a protest by Naval officials who drew the color line.

The telegram characterizes the action of the naval academy officials and players as "most unsportsmanlike, most undemocratic and most un-American and one against which the Association protests on behalf of the citizens of the country."

Matthews Case

Twenty years ago the Navy baseball team refused to play Harvard University because Clarence Matthews, of Boston, now a United States assistant district attorney, was a member of the squad. At that time the Harvard stood by Matthews and declined to yield to the Navy precedent. Matthews insisted, however, that the game be played and he sat on the bench.

Navy Worst Branch

The color line in the Navy has always been more strictly drawn than in any other branch of the government service although there have been several students at West Point army school, there have never been any at the naval academy at Annapolis.

Except for mess atendants and such like menial positions applications of colored citizens for service on Uncle Sam's fighting craft have always been turned down.

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Europe.

Doctors Assail British Affront

Physicians Here Denounce Move to Exclude Negroes From Study Abroad

The opposition of British medical men to a contemplated visit of a group of seventy-five American Negro physicians on a study tour of foreign clinics and hospitals was severely criticised here by both white and Negro members of the profession Monday.

The attitude of the Britons who based their objections, as contained in cable dispatches from London, purely on the grounds of color, was characterized as highly unprofessional and without the slightest excuse.

The request for facilities to observe their clinics and study the methods in British hospitals had been sent some weeks ago to some London hospitals by Dr. A. Wilberforce Williams of Chicago, who is a member of the American Medical Association and the National Medical Association, the latter a representative body of Negro practitioners throughout the country.

Dr. Peter M. Murray said: "This was simply an organized effort on the part of a group of our men to improve their professional knowledge and standing by some observations abroad. Why, there are Negroes on the staffs of any number of first class hospitals throughout the country, and even at this moment there are visiting Negro physicians at hospital clinics all over the city.

"It's carrying discrimination to the most preposterous degree. It is illogical and senseless. What would they say, I wonder, if a mixed group of white and black members visited their hospitals? It's absurd."

Dr. Louis T. Wright, who is on the staff of Harlem Hospital and a member of Mayor Walker's city planning committee, said: "One would never have thought that in this day and age scientific men, and, of all, medical men, would deny each other opportunities for study simply on the ground of color.

"England, above all, too, I had thought would have been made more tolerant by her experience in the war and her colonial possessions. Disease certainly knows no color lines nor do scientific facts. In our own country the Negro medical man has met with full co-operation. I would think it unwise now for our Negro physicians to go to Great Britain since they have found it even necessary for discussion over there. It's not the sort for."

Dr. J. T. W. Granady, also a member of the Harlem Hospital staff, pointed to the comparatively large number of Negroes who hold responsible positions on the staffs of hospitals throughout the country on an equal plane with white men, and asserted that the stand of the English practitioners was "the narrowest he had experienced in the history of medical science."

The Tribune in a copyright dispatch from London says the opposition of the London Hospital Medical College to visit and inspection by seventy-five American Negro doctors was severely criticized by the American Information Bureau, which had been planning the doctors' tour.

"The action is a gratuitous insult to the prospective visitors and a flagrant breach of etiquette," said a letter from the bureau to Professor William Wright, dean of the London College Medical School. The information bureau pointed out that the doctors were qualified, practicing physicians, with the right to inspect and the right to the usual treatment meted out to physicians from abroad.

Professor Wright had declared that the question of granting the American doctors permission for a tour of inspection, "will need careful consideration. It is purely a question of color," he said. "May I suggest that inquiry should precede judgment."

Discrimination - 1926

Florida.

CURFEW IS FLORIDA CURSE

Daytona Beach, Fla.—New York Office of the N. A. A. C. P. has been asked by citizens here to aid them in wiping out the existing curfew law.

Under this law colored citizens are prevented from crossing a bridge over a river to Daytona after nightfall. Those on either side have to remain until the next day.

People who work in Daytona Beach and live in Daytona have to stay where they work all night or undergo the humiliation of securing a police pass.

JUN 29 1926

THE WASHINGTON SCHOOL DISASTER

ALTHOUGH the investigation now in progress may reveal no basis for the original claim that the Washington school, a negro institution, was maliciously destroyed by persons opposed to its erection from the first, that there are ample grounds for such an investigation is not open to question.

Whatever the cause of the disastrous collapse, whether it be dynamite, faulty workmanship or inferior materials, it should be ascertained with the least possible delay, and the blame and penalty fixed accordingly. Surely, all right-thinking citizens are agreed that the punishment in a case of this kind cannot be too severe.

Assuming that the collapse was due, not to premediated destructive influences, but to any one of a number of possible causes, is there any reason to believe that the same thing might not have happened in the case of any school in the Miami district, and not merely while the building was in course of construction, but after occupancy? If so, it is not apparent from the rather meager details available as the question is asked.

Human life is human life, irrespective of "race, color or previous condition of servitude," and it ill behooves the Magic City to place it in jeopardy or to countenance the threat of any such possibility. In the matter of race prejudice Florida's record is remarkably clean; we must make sure that it is not sullied this late in the day of universal enlightment.

There are certain vague rumors to the effect that frequent threats have been made by persons opposed to the erection of the three-story school for negroes, and that the violence of these threats has increased in direct ratio to the progress made on its construction. It seems well nigh unbelievable that such a deplorable state of affairs should be allowed to exist in a civilized community in the second quarter of the 20th century, but if it is subsequently divulged that the Washington School building was razed as a result of unheeded threats of "direct action," the shame that will be Miami's can be obliterated only by speedy financial restitution.

As further developments are awaited eagerly, The Tribune's only advice is: let reason, not prejudice, guide all future action on the matter.

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Georgia

ATLANTA, GA., Constitution

MAR 7 - 1926

BIGOTRY DENOUNCED.

The Constitution reprints today a very timely and sensible editorial from the Wesleyan Christian Advocate, official organ of the North and South Georgia Methodist conferences, pointing out the paternalistic and prejudicial features of the recently enacted barber ordinance in Atlanta, and asking for its quick repeal.

It will be recalled that council first passed a measure prohibiting negro barbers from shaving, cutting the hair or otherwise waiting on white patrons. It was railroaded through council on the false pretense of being a segregation measure. But when the public ascertained—first from an editorial in The Constitution denouncing it—what the ordinance really meant, and saw the significant class prejudices and bigotry behind it, a storm of protest was aroused.

In the meantime, however, the news that Atlanta had again become inveigled into a capitalization of an intolerant spirit, found front-page space throughout America, and the widespread editorial denunciations that followed will take time and effort to overcome.

The measure was reconsidered, and a substitute passed—a needless, inexcusable compromise, which is challenged in the courts, and most probably will be thrown out as a violation of the constitutional inhibition against class legislation.

In the veritable cataclysm of protests, from every element of society, following the passage of the original ordinance, the Atlanta Evangelical alliance was one of the first and most formidable voices heard. Ministers preached against it from their pulpits, and joined with business men and working men and with women's organizations. Religious papers were among the most outspoken. The expression of the Wesleyan Christian Advocate, here reproduced, is but an illustration of the voice of the churches. It is commendable.

It will be a happy day for Atlanta, and for this great state founded upon the bedrock of individual justice, when the bigotry of ignorance and prejudice, and the designing capitalization of these destructive elements, shall have been driven from the life of the commonwealth.

NEGRO BARBER BILL HEARING IS DELAYED

At request of attorneys, hearing on injunction proceedings brought by two white barbers who are said to employ negro help, and 13 negro barbers to restrain the city of Atlanta from putting into effect provisions of the barber ordinance adopted by city council, was postponed Friday in Fulton superior court. No definite date for hearing on the litigation was set, but it was stated that the suit would probably be heard the latter part of next week.

Hearing on the proceedings was scheduled Friday before Judge John D. Humphries. On Tuesday, March 2, Judge W. D. Thomas granted a temporary restraining order.

As first passed, the barber bill prohibited negroes from serving white persons. A substitute compromise measure was later passed by council which prohibited negro barbers from serving white women or children under the age of 14 years. It also provided that all barber shops close at 7 o'clock each night with the exception of Saturday nights, when the hour was fixed at 9 o'clock. Violation of the ordinance was made a misdemeanor and was punishable with a $200 fine.

The petitioners claim that the ordinance was unconstitutional. The injunction was instigated by the Atlanta Chamber of Commerce.

COMMENDABLE!

(Atlanta Constitution.)

The unanimous vote of city council to reconsider, and to submit to public hearing, the recently passed barber bill illustrated the fine spirit that actuated that body when the issue had been considered in a deliberative manner.

That the barber's union disclaimed any intention to have the measure "railroaded" is, and should be accepted, in all good faith.

It has been stated that there was a misunderstanding on the part of several members of council as to the public hearing that such a measure would naturally demand—the opinion existing generally that such a hearing had been given.

There is no disposition to—nor occasion—for impugning the motives of any of the interested parties. We believe the passage of the ordinance as drawn would be a serious mistake. Others, equally as sincere and unselfifish, may believe differently.

At any rate now that it will be submitted to a public hearing the discussion of it should be good-tempered and deliberative, with the best interests of Atlanta, and absolute fairness to all groups of citizens, the outstanding issues involved.

We congratulate council upon the vote to reconsider this measure.

Atlanta, Ga. JOURNAL

FEB 5 - 1926

A Wise Reconsideration

FOR its unanimous vote to reconsider the act prohibiting colored barbers from serving white patrons, Council is highly to be commended. The measure evidently was passed without due reflection. Now that it has been referred to the ordinance committee for re-hearing and reconsideration, we may well expect good judgment and good will to prevail.

The question of a wise racial separateness, as The Journal has pointed out, is not involved. The few negro barber shops that serve white customers, serve white customers alone; there is not the remotest suggestion or possibility, as far as we know, of a mixed patronage. Assuredly, then, it would be unjust to say that a colored barber, who observes all sanitary requirements, who does good work and leads an honest, peaceable life, should be outlawed for following his established trade among white patrons.

That council would reconsider the hastily enacted ordinance The Journal never doubted, because we could not imagine a group of representative Southern men doing a deliberate injustice in such a case. Nor would Atlanta, known afar for equitable dealing with its colored people, ever approve a measure that denied them the simple right to work.

A substantial number of Councilmen, it should be noted, were against the ordinance in the first instance; and it is to the credit of the others that the entire body now has voted reconsideration. We are sure that the longer they think on the matter, the more convinced they will become of the right and the wisdom of letting it rest.

AN UNFAIR REBUKE.

The Constitution is in receipt of a large number of editorial clippings from all over the United States in denunciation of the recently passed, but subsequently reconsidered, barber ordinance. That ill-advised action of council—in first passing the measure—has caused Atlanta a great deal of bad advertising, widespread throughout the nation. It is peculiarly unfortunate in view of the $250,000 advertising fund that Atlanta is now spending for the sole purpose of attracting new people and new capital to this city of unsurpassed commercial and industrial opportunities, and living advantages. But that is water over the wheel—or will be, we trust, when the matter is voted on again. We believe a public hearing and a broader deliberation will convince even the barbers' union of Atlanta that such a measure is unwise, and can serve no good purpose to its members, or to any group of citizens.

The concluding paragraph in quite a vigorous denunciatory editorial in The Daily Greensboro News, headed "Georgia Insanity," is as follows:

"But who cares about a fair policy for negroes in Georgia?"

Every upstanding, worth-while citizen of Georgia—and the overwhelming majority of our people come under that classification—not only "cares" about a "fair policy for negroes," but outspokenly stands for and sees that such a policy is administered to negroes.

There isn't a thoughtful, honest negro leader in Georgia who will say that this state does not treat negroes fairly in every way—in the recognition of their citizen rights, in the payments for their labor, in the services of government—including schools and the protection of their lives and homes and properties—and in every way consistent with the inalienable predominancy of the white race.

Negroes in the south do not expect, nor do they get, nor will they ever get, what is politically termed "social equality." Wherever there is found any so-called "social equality," there is found also industrial and national discrimination of a most distressing nature—for the negroes.

Many of those who have been inveigled into northern industrial centers on the promises of "more liberal social atmosphere" have found that out to their sorrow—and far too many of them have found it out with their lives.

In Georgia the negro defendant gets the same consideration as the white defendant—they both stand equal before the law. Lynchings have been greatly reduced—and we hope will be entirely eliminated—because the people, though perhaps outraged by a crime, have found out that the law is sure, and not as slow as it used to be.

The negro violator must pay the penalty demanded by the law. And he will. So will the white violator.

Georgia shows as much justice and as much fairness to the negro as any state in the union—and a great deal more than some.

North Carolina does not treat the negro any more fairly than Georgia does.

Because a few councilmen, unwittingly and thoughtlessly, perhaps, passed an unwise local measure, there is no reason, in justice to Georgia, to charge or intimate that we do not treat the negro fairly in this state. The bill at issue was quickly reconsidered. It is not a law.

That Brainstorm In Capital City

(*From Macon Telegraph*)

Atlanta is very frequently the center of brainstorms that sometimes are local and sometimes go out to the rest of the country.

generally, the remainder of us knowing Atlanta, and having a certain affection for her, merely laugh at her childishness. Her most recent brainstorm is no laughing matter, however. *It is something that is serious in its foreboding and in its symptoms.*

The City Council of Atlanta has passed an ordinance making it illegal for negro barbers to serve white patrons. The ordinance may have good political effect, since it is conceivable that it arouse out of the demands of the white union barbers and not only meets their demands, but also satisfies the rabid Ku Kluxer who professes to hate the Negro.

Not even the most senseless person, no matter how ignorant of the law—*unless it be one who enjoys the sublime ignorance of an Atlanta councilman*—could expect such a measure to stand up to a test of its constitutionality. It is in the grossest violation of the provisions of the American Constitution, which makes certain guarantees to Negroes, as well as to white people.

From a strictly moral ground the ordinance is *a high-handed and low-minded procedure.* There is no justification for it in any of the moral codes that one can summon to mind. Certainly it carries to the rest of the *world a conception of Georgia narrowness that surpasses anything that we have yet given forth in the way of bad advertising.*

The truth is that the Negro barber shops in Atlanta and Macon and everywhere else that cater to the white patrons cater to nothing but white patrons. The State has stringent sanitary regulations. If the Negro barber shops do not meet those regulations, they can be closed. Otherwise, there is no earthly excuse for such a foolish ordinance. It is to the credit of the more level headed Atlanta citizens that they have asked Mayor Sims to veto it. If any such silly policy were pursued to its logical conclusion we should have to do away with the Negro waiters in restaurants and the Negro cooks in the kitchens.

SOMEBODY BLUNDEDRED

The following letter in the New York Nation will probably be interesting to our readers:

Atlanta's Negro Barbers

To the Editor of The Nation:

Sir: Your recent editorial on The Rising Tide of Prejudice interested me partly for its grave subject and partly because I was until recently a citizen of Atlanta. Your account of the Common Council's attempt to put Atlanta Negro barbers out of business was correct so far as it went, and sufficiently disturbing, inasmuch as so far the unpleasant facts could not be denied, but it gave only the first chapter in the story.

Following the hostile vote of the common council came Chapter 2—protests from the city Chamber of Commerce, the Council of Churches, and newspapers. Chapter 3 was re-

consideration by the common council. Chapter 4 was a revised ordinance, not forbidding white men to visit Negro barber shops but forbidding white women to do so and white children under fourteen years of age. So far as women are concerned, the amended ordinance is only a gesture, since they do not now go to Negro barber shops. Chapter 5 was the Chamber of Commerce's decision to support a test of the ordinance by injunction. Chapter 6, the latest chapter published, is an offer by three of the best law firms in the city to attack the constitutionality of the ordinance, free of cost, at the trial.

New Haven, Connecticut, March 10, Frank R. Shipman

It may or may not be significant that the writer of the letter named the Chamber of Commerce as the first among the protestants against the ordinance.

Assuming that this body led the protest against the measure on the ground that it was a wrong or was bad business or on whatever was the real ground of protest, the fact that the chamber is made up of business men—leading business men—is an omen of hopefulness; for, with due respect to the wearers of the cloth who also protested, it may be said that, in America, one captain of industry has more potency when he feels stirred to act than a hundred ministers praying for justice or protesting against injustice. As for the newspapers, they as a rule are at best mere reflectors of what they regard as the dominant local opinion—with their eyes on the business men in particular.

Negro Barber Ordinance Hit By Injunction

Permanent injunction restraining enforcement by the city of the ordinance prohibiting negro barbers cutting the hair of children under the age of 14 years, was granted Friday by Judge John D. Humphries in Fulton superior court.

The request for permanent injunction of the closing provision of the ordinance which requires barber shops must close at 7 o'clock each night with the exception of Saturday nights when they will be allowed to remain open until 9 o'clock, was refused. He however, granted a supersedas to allow this phase to be carried to the supreme court, if the petitioners desire.

Notice of an appeal was not given. Morris Brandon, attorney of the legal firm of Brandon and Hynds, who associated with the firms of Little-

Powell, Smith and Goldstein, declaring that he would confer with officials of the Atlanta Chamber of Commerce who instigated the suit before he would make his decision on the appeal. The petitioners claim that the ordinance was discriminatory, and therefore was illegal.

BARBERS WIN FIRST TILT IN ATLANTA

Judge Rules Against New Ordinance

Atlanta, Ga., July 23.—Enforcement by the city of the ordinance prohibiting barbers of [illegible] group cutting the hair of children under the age of 14 years was permanently enjoined Friday, July 16, by Judge John D. Humpheries, after a hearing on a petition brought by a number of barbers.

Judge Humpheries refused the request for permanent injunction of the closing provision of the same ordinance, which specifies that barber shops must close at 7 o'clock on week days and 9 o'clock on Saturday. He, however, granted a supersedes to allow this phase to be carried to the spureme court if the petitioners desire.

Morris Brandon, of the legal firm of Brandon & Hynds, who, associated with the firm of Little, Powell, Smith & Goldstein, represented the petitioners, stated that he didn't know whether an appeal would be taken. He stated that he would confer with officials of the chamber of commerce, who instigated the suit, before announcing decision on the appeal.

The petitioners contended that the city ordinance was discriminatory, and therefore unlawful.

The ordinance was passed by the city council some months ago, and provided that Race barbers could not wait on any females, and could not wait on any children under the age of 14 years.

RACE BARBERS WIN FIGHT IN ATLANTA

Atlanta, Ga.—Enforcement by the city of the ordinance prohibiting barbers of our group cutting the hair of children under the age of 14 years was permanently enjoined Friday by Judge John D. Humphries after a petition brought by a number of barbers.

Judge Humpheries refused the request for permanent injunction of the closing provision of the same ordinance, which specifies that barber shops must close at 7 o'clock on week days and 9 o'clock on Saturdays. He however, granted a supersedes to allow this phase to be carried to the supreme court if the petitioners desire.

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The petitioners contended that the city ordinance was dicriminatory and therefore unlawful.

The ordinance was passed by the city council some months ago, and provided that Race barbers could not wait on any females, and could not wait on any children under the age of 14 years.

THE ATLANTA BARBER BILL IS ENJOINED

Report has it that the famous "barber bill" of Atlanta prohibiting Negro barbers to work on white people has been enjoined as the result of a fight waged against it by the Chamber of Commerce of that city. It seems that that organization, representing the wealth of that southern city has decided that it does not want its face shaved or its hair cut by white barbers except in the extraordinary case and it is fighting the battles of A. E. Herndon, tonsorial king of that city, with a vengeance which is inspiring.

Somehow it is strange what turns fate and the mind of the American white man will take. Atlanta which is in Georgia, home of the Ku Klux Klan and Atlanta its headquarters, an organization dedicated to the oppression of Negroes and the compiete suppression of that race, is indicating that all of its citizens, in fact all of its best citizens who are contributing to the welfare of that city, are fair at heart and that they have the courage to fight the substratum of their race for the expression of their ideas of fairness. The injunction of this bill is proof enough of that fact.

It is good that this is so. Were it to happen that in every city and state that the masses, the substratum of the white race, the most backward and illiterate were to remain in power and to dictate the policies of the government, chaos would not be far away and the very fundamentals of this government would be in danger. It is that class of white man who leads lynching mobs and who thinks up ali

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PUBLIC HEARING ON BARBER BILL

FEB 5 - 1926

A public hearing on the ordinance adopted by City Council last Monday forbidding negro barbers to serve white patrons will be held before the City Council ordinance committee Thursday, it was announced Friday by Councilman Horace Russell, ordinance committee chairman.

Immediately after Council was convened in adjourned session Thursday afternoon, a motion was made by Councilman John A. White, of the Fourth Ward, to reconsider the action of last Monday. Alderman Guy Dobbs offered a second.

Council voted unanimously to reconsider Atlanta, Ga., Georgia

Councilman Harry York informed Council that J. W. Swann, president of the Journeyman Barbers' Union, Local No. 23, had declared the barbers were not opposed to an open hearing.

Councilman D. W. Adams, one of the sponsors of the measure, took the floor to deny charges that "prejudice was behind the introduction of the ordinance."

A motion by Councilman York to refer the measure to a special committee of five members, to be appointed by the chair, was defeated.

Councilman White, taking the floor in support of his motion to reconsider, said that he had voted for the measure last Monday, but that he "now admitted he had made a mistake."

"Passage of this ordinance will do harm to Atlanta," he said.

Councilman C. G. Allen, of the Second Ward, urged that the matter be referred to a special committee "in justice to members of Council who have been criticized on account of passage of the ordinance." This motion was voted down.

Statements were read from the City Club and the committee on church co-operation opposing the ordinance.

After the motion to reconsider had been passed on favorably Councilman White's motion to table the measure was defeated by viva voce vote.

The motion to refer to the ordinance committee for an open hearing then was put and carried by an overwhelming vote.

Atlanta, Ga., Georgia

NEGRO BARBER BILL MAY BE CALLED BACK

1926

Councilman White to Move Reconsideration Following Flood of Protests.

City Council leaders announced at City Hall Wednesday that a motion to reconsider the measure adopted by Council last Monday barring negro barbers from serving white patrons would be offered at the adjourned session of Council Thursday afternoon. Councilman John A. White, of the Fourth Ward, said he would make the motion to reconsider.

Approximately 50 letters of protest against the passage of the ordinance were received by Mayor Walter A. Sims Wednesday.

At the same time, members of City Council were furnished with copies of resolutions adopted by the Atlanta Junior Chamber of Commerce, protesting the measure, but, at the same time, "expressing confidence in City Council to correct its error."

Nathan Bedford Forrest, grand dragon of the Knights of the Ku-Klux Klan, stated with emphasis Wednesday that the barber bill was in no way inspired by the Klan.

"This is not a Klan bill," he said.

Following is the text of the resolutions adopted by the Junior Chamber of Commerce:

"Whereas, It has come to the attention of the executive committee of the Junior Chamber of Commerce that an ordinance has been passed by the City Council of Atlanta prohibiting colored barbers from serving white customers; and,

"Whereas, This action has created considerable dissension in the city;

"Be it, therefore, resolved, That the executive committee of the Junior Chamber of Commerce take this occasion to express its belief in the good intentions of the City Council and its confidence that that body can be relied upon to rectify any unwise action of its own volition, and that it is the belief of the executive committee of the Junior Chamber of Commerce that the Mayor and General Council can be relied upon to correct this matter to the satisfaction of the people of Atlanta.

"Be it further resolved, That a copy of these resolutions be sent to the Mayor and General Council.

"Fitzhugh Knox, Jr., president; George W. Suggs, vice president; Dr. H. B. Kennedy, vice president; Frank W. Harrison, treasurer, executive committee."

METHODIST WOMEN PROTEST BARBER ACT

Augusta, Ga., February 3.—(Special.)—A protest wired to Mayor Sims in Atlanta deploring the action of the Atlanta council against negro barbers was a feature of the morning session of the annual meeting of the Woman's Missionary Society of the North Georgia conference of the Methodist Episcopal church, south, here.

After an address by Miss Daisy Davies, $5,000 was raised by individual pledges in 30 minutes for the Bennett memorial administration building now under construction at Scarritt college, at Nashville. North Georgia women had raised $20,000 for this fund before conference opened and has three representatives on the board of trustees.

The delegates here represent 12,000 adult members and many thousands of children and young people engaged in missions within the bounds of the conference.

Mrs. Maud P. Henderson, of the race relations committee, Atlanta, and Mrs. J. W. Downs, administrative secretary, home fields, Methodist church, south, of Nashville, addressed the conference today.

Rev. L. D. Patterson, former missionary to China, was the principal speaker at the evening service Tuesday. The accomplishments of the woman's missionary society were lauded by Dr. Patterson.

Race Segregation Ordinance Passed For Barber Shops

After June 1 it will be unlawful for any negro barber to serve a white patron or for a white barber to wait on a negro under terms of an ordinance passed on second reading and final passage by city council Monday afternoon. The vote was 21 to 10.

The measure came to council with the approval of the sanitary committee which was in session last week. It also was presented to the ordinance committee but failed to gain approval there.

Councilman Horace Russell of the ninth ward and Councilman L. J. Orme of the eighth ward opposed the bill. They urged that the measure be sent to a committee. Councilman C. G. Allen, a member of the sanitary committee who introduced the paper, insisted on an immediate vote and the measure was passed.

Negro Barbers Hurl Shock Troops Into Battle of Atlanta

ATLANTA, Ga., Feb. 2.—(AP).—Action of the city council yesterday in passing an ordinance prohibiting negro barbers from serving white customers is meeting with opposition.

Resolutions protesting against the ordinance were adopted here today by the Evangelical Ministers' Association and by a conference of Methodist laymen from North Georgia.

Before becoming law, the ordinance must be approved by Mayor Walter A. Sims.

"We deplore the proposed action of the city of Atlanta," reads part of the laymen's resolution, "as being unjust to the negroes and unworthy of white citizens to thus discriminate against the colored people to whom we ought to be just and helpful to the limit of our ability in guaranteeing them life, liberty and the pursuit of happiness."

The ministers' association "looks with disfavor upon any ordinance that will prohibit colored barbers from serving their white patrons as has always been their custom."

NEGRO BARBER BAN WILL BE ENJOINED BY CITY CHAMBER

Hoffman Appeals to Mayor Sims To Veto Measure Passed by Council "To Satisfy Prejudices."

METHODIST LAYMEN OPPOSE MEASURE

Effort To Prevent Negro Barbers From Serving White Patrons Brings Storm of Protests.

If the measure becomes law the Atlanta Chamber of Commerce will go into the courts and enjoin enforcement of city council's ordinance adopted Monday prohibiting negro barbers from serving white customers. This was announced Tuesday by B. S. Barker, executive vice president, following a meeting of the chamber's executive committee.

Constitutional 2-3-26

"We feel that we will be backed in this decision by the entire board of directors," Mr. Barker said. He added that telephones of the chamber had been ringing all day, responsible business men voicing heated protest against such a measure aimed as stirring up race trouble, and asking for relief from its provisions.

W. D. Hoffman, president of the chamber, Tuesday addressed a letter to Mayor Sims protesting against the ordinance.

J. P. McGrath, secretary of the Georgia Manufacturers' association, also entered protest against the measure following a meeting of the executive committee of his organization at which he was delegated to call on Mayor Walter Sims and request him to veto the paper.

Still another protest was entered by the laymen's regional conference of the Methodist church, now in session in Atlanta. This was in the form of resolutions adopted by the conference.

Hoffman Hits Ban.

President Hoffman, of the chamber of commerce, vigorously scored council's action in his letter to the mayor. He declared the measure is absolutely in defiance of the constitutional rights of the citizens of the city and it brings no benefit to anybody, "excepting to satisfy the prejudices of some people agains tthe negro."

"It might be construed," Mr. Hoffman said, "to prevent us from employing negroes in our homes. It also does away, if carried into effect, with negro maids in manicure establishments, and I think the time is now coming when the common sense of the city council should be appealed to to prevent measures of this kind passing."

Mr. Hoffman appealed to the mayor to veto the measure, and asserted that he felt sure the mayor would have the backing of everybody in the chamber of commerce, the majority of business men and a large number of people whose property is now rented to establishments which will be closed under this ordinance.

Resolutions adopted by the laymen's regional conference of the Methodist church follow:

"Whereas, it has come to the attention of the laymen's regional conference of the Methodist Episcopal church, south, now in session in Atlanta, and

"Whereas, the very purpose and spirit is one of brotherhood of all men and nations,

"Be it resolved by the conference that we deplore the proposed action

COUNCIL TO ACT ON BARBER BAN

Reconsideration of Measure To Be Sought at Special Meeting Today. Protests Continue.

Reconsideration of the negro barber law will be sought at a special session of city council today following announcement that several members of council, who voted for the measure, would prefer to have it brought up again with the idea of referring it to the ordinance committee of council for a public hearing. Opponents claimed that enough votes already had been pledged to assure this course.

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Some of these barber shops have been operated by the same owners for forty years or more, almost since Atlanta began to rebuild after the civil war.

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Some of the owners of these shops have long leases ahead of them at high rentals. Surely it is not the intention to convert these places, in the center of down-town blocks, into establishments for colored trade only. And if not, it surely can not be the purpose to inflict without notice, or time for financial adjustments, such heavy money losses upon the owners and lessees.

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Discrimination—1926

Daily Papers Protest

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Independent

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2-4-26 Atlanta Ga.

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But to say that a colored man, who is clean, and who meets the provisions of the sanitary laws, shall not shave a white man, or cut his hair—surely Atlanta cannot afford to have such a law to its credit.

If so, then the next step will be a law against colored cooks, colored nurses—and there is no reason why it should not also apply to bootblacks.

Reconsider it. That is the thing to do. If not, then it is up to the mayor.

UNWISE AND UNJUST
(Atlanta Journal.)

Council evidently acted without due thought in its passage of an ordinance prohibiting negro barbers from serving white patrons.

The question of race segregation is not involved. Negro barber shops that serve white customers serve white customers alone, as every Atlantian knows, and are no more of a trespass against rules and instincts of racial separateness than are the shops where negro workers press white customers' clothes. If any place of this sort is insaniary, whether operated by white or colored barbers, it should be improved or closed; and there is already adequate law for such procedure. But there is neither reason nor equity in an ordinance which says that the business of a negro barber, even though he has been faithfully and efficiently serving his white customers for thirty or forty years, shall suddenly be blotted out.

This is not Southern-like, it is not Atlanta-like, it is not just. Council would prove its loyalty to the best of our city's traditions by reconsidering this ill-advised measure. Oherwise. the Mayor will do himself honor and his community good service by vetoing it.

LET'S HAVE A REHEARING OF THIS IMPORTANT MATTER
(Atlanta Georgian.)

The Atlanta City Council should acquiesce in the suggestion that the ordinance recently passed, which seeks to prohibit the patronage in Atlanta of colored barber shops by white people or white barber shops by colored people, be reconsidered, in order that further hearings may be had upon the same.

Without unnecessarily criticizing those who advocate this ordinance, they must be aware that there is great and important opposition to it; opposition, moreover, that has not as yet been voiced in a hearing before the Council.

The ordinance seeks to bring about a radical departure from habits, customs and established business enterprises prevailing in Atlanta for many years. Moreover, there is grave doubt of the constitutionality of the ordinance as set up.

The effect of the passage of such an ordinance will be far-reaching; we need not deceive ourselves about that. It is an ordinance of a character that likely will attract national attention.

The City Council of Atlanta should move very slowly and very cautiously in matters of this sort, lest irreparable damage be done to the city, the state and this great South all of us love so well

If a mistake has been made—and light may be thrown upon that by a full, frank and public rehearing, in which all shades of opinion may be voiced—then ,surely, that should be ascertained and determined.

If, after exhaustive consideration of fully expressed opinion, it still seems wise, expedient and in keeping with the character and reputation of our city that such an ordinance be adopted, then, surely, it may be adopted finally with a better grace and a clearer understanding than at present seems to be the case.

The Atlanta Georgian shares with the Atlanta Chamber of Commerce its expressed confidence in the Mayor and Council of this city to effect justice and right in the end.

This is a wonderful city—this Atlanta—standing at the gateway of a wonderful era of prosperity.

The Atlanta Georgian's heart and soul is in the forward march of Atlanta—the intelligent, enterprising and worthy forward march.

We earnestly suggest to the City Council that it vote a rehearing upon this measure—a full, frank, fair, honest and intelligent rehearing!

THE ATLANTA BARBER'S ORDINANCE

The city of Atlanta has shown the world another trick—a trick of legislation. This time she is foaming at the mouth about the few pennies that her Negro barbers get for the service they do for white people.

Negroes have always done this service for white people, and, since it has always been satisfactory, one can only conjecture that the excitement about it now comes from the fact that it is a paying business, and competition requires both service and fair prices.

When it comes to making trick laws to restrict ordinary service on account of color, one must marvel at the fertile prejudice which is causing the law-making business to go to seed. It ought to be a source of pride to the American Negro that he produces so little of the morbid sentiment which complicates its social and industrial problems, and, however much he suffers on account of this sentiment, it is one of the evidences of his desert for justice, and also one of the sure indications of his progress in spite of prejudice and without justice.

The Barbers' Union of Atlanta sponsored a law to prohibit Negroes from doing tonsorial service for white people. The Chamber of Commerce and the right-thinking citizens opposed it, fought it, held it up for a public hearing; but before the time suggested for the public hearing, the City Council, in its right, passed the ordinance amending it to include only women and children under fourteen years of age.

This fine bit of chivalry is food for the sense of humor in those who know that the danger in this kind of service from any angle has always been and will always be a negligible factor in the business. It is just another streak of freakish heroism growing out of a pent-up state of mental and social morbidness.

Freak laws are like freak people. They are an evidence of abnormal growth induced by morbid internal conditions. Mental and physical morbidness is responsible for human freaks; moral and social morbidness is likewise responsible for freak laws. Both are born to the dishonor of their parentage. If that parentage is intelligent enough to trace effects from their causes, or human enough to be remorseful for its conduct, it must live in an apologetic atmosphere, carefully trying. without telling the truth, to explain the deformities of its progeny.

The reputation of a city is like the reputation of an individual; if it's bad, the city is to be avoided; if it is good, it is sought, and nothing can advertise it so thoroughly as its reputation.

Our esteemed contemporary, the Atlanta Independent, speaks of this freak ordinance as being the iniquitous result of a vicious race hatred. This classification of it attributes to its sponsors motives inconceivably lower than could be expected from people whom culture, commerce, Christianity and every other refining influence had given every advantage.

The action is clearly a restriction of every kind of liberty that can be thought of; the motive grows out of an unnecessary morbid illusion; the insistent urge to put it over rises from the animus of an unprincipled policy too unworthy of superior people whom time and fortune have made rich at the expense of ignorant slaves.

Can't the white man ever forget that the Negro was once a slave? Does he not ever recall that he took no part in striking the blow that made himself free—that if the striking of that blow shattered his fortune, the Negro was only the innocent occasion for the freedom of them both and that neither of them would have it different now?

Has he not yet learned that none of the blood shed in that strife ever stained Negro hands? If he has forgiven him who struck the blow, why not forgive and forget him on whose innocent occasion the blow was struck?

The strife is over, the wounds are healed, the man who struck the blow and caused the strife is forgiven, forgotten because he is able to protect himself, but the man who benefitted from it is still the target of vile hatred because, though innocent and harmless, he is unprotected. What cowardice!

There is a place in the sun for every man who acquires the virtues of honesty, industry and economy. The shadows of freak legislation and prejudicial policy only blind him for a moment and cause him to seek it all the more.

The question of race protection is one thing; the question of honest pursuit of a livelihood is another—quite a different thing. The one is a social, the other is an economic question.

Under a regime of justice and fairness, they are settled on different principles. Any effort without justice and fairness can involve no principle at all, and any settlement without the basis of a principle is no settlement at all.

Any man that has an intelligent belief or an abiding faith in God must also have the same sort of faith and belief in the final triumph of justice, and he either exposes his lack of both or advertises his disregard for either when his morbid prejudice forces him into a mess like the Atlanta ordinance.

The growth and development of the South has been retarded immeasurably by the spirit that prompts this type of freakish legislation.

Thousands of acres of productive land are now lying idle and values are low because a spirit of justice and fairness does not guarantee satisfied labor the protection that it must have to make it stable.

The question of efficient service to any man always involves the return of fair dealing and human consideration, and whatever the wages, labor cannot be stable where respect for human rights descends to the low level of unprincipled law and cowardice.

COURT ENJOINS BARBER MEASUR

Temporary injunction restrainin the city of Atlanta from puttin into effect provision of the barbe ordinance adopted by city counci February 5, was granted Tuesda by Judge E. D. Thomas in Fulto superior court. March 6 was se as the date for hearing on the petition brought by two white barbers, who are said to employ negro help, and 13 negro barbers.

Plaintiffs in the proceedings are R. C. Chaires, H. Entzminger, M. H. Dodson, Berry Robinson, Bob Bates, W. C. Collins, Frank Collins, A. F. Herndon, Howard Pitts, E. S. Jones C. A. Faison, A. Nash, Berry Green and E G. Limbach and C. F. Morris.

The petitioners set out that the ordinance is contrary to the constitution of the United States and its fourteenth amendment because it deprives negro barbers of their liberty and property without due process of law.

The injunction proceedings were filed by the law firms of Brandon and Hynds, Alston and Alston, Foster and Moise and Little, Powell, Smith and Goldstein.

As first passed, the barber ordinance prohibited any nero barber from serving white patrons. A substitute compromise measure was later introduced in council and prohibited negro barbers from serving white women or children under 14 years of age. It also provided that all barber shops close at 7 o'clock each night with the exception of Saturday nights, when the establishments would be allowed to continue business until 9 o'clock. Violation of the ordinance was made a misdemeanor and was punishable by a $200 fine.

Injunction of the ordinance was instigated by the Atlanta Chamber of Commerce.—Atlanta Constitution.

York S. C. Enquirer

FEB 12 1926

A Freak Ordinance.

The freak action of the Atlanta city council in recently passing an ordinance prohibiting negro barbers from serving white customers is something regarded as more serious than the occasional "Atlanta brainstorm" by the Macon Telegraph, which comments on the subject as follows:

Not even the most senseless person, no matter how ignorant of the law—unless it be one who enjoys the sublime ignorance of an Atlanta councilman—could expect such a measure to stand up to a test of its constitutionality. It is in the grossest violation of the provisions of the American Constitution, which makes certain guarantees to negroes, as well as to white people. From a strictly moral ground the ordinance is a high-handed and low-minded procedure. There is no justification for it in any of the moral codes that one can summon to mind. Certainly it carries to the rest of the world a conception of Georgia narrowness that surpasses anything that we have yet given forth in the way of bad advertising.

The truth is that the negro barber shops in Atlanta and Macon and everywhere else that cater to the white patrons cater to nothing but white patrons. The state has stringent sanitary regulations. If the negro barbershops do not meet those regulations, they can be closed. Otherwise, there is no earthly excuse for such a foolish ordinance. It is to the credit of the more level-headed Atlanta citizens that they have asked Mayor Sims to veto it. If any such silly policy were pursued to its logical conclusion we should have to do away with the negro waiters in restaurants and the negro cooks in the kitchens.—Spartanburg Journal.

Discrimination - 1926

Georgia.

Macon, Ga. TELEGRAPH

FEB 23 1926

NEGRO BARBERS.

TO the Editor of The Telegraph:

In looking over the news columns in your issue of February 18, I note that the City Council of Atlanta has offered a substitute for the original barber ordinance, the same being worded something as follows: "That white women and white children under fourteen years of age shall, after a certain date, be prohibited from patronizing Negro barber shops," and that the mayor, Mr. Sims, has voiced his approval by signing same.

Now, it occurs to me that Mr. Sims was evidently in sympathy with the original ordinance, or else he would not have accepted the substitute. In my opinion, this is one of the cheapest pieces of legislation yet recorded, and when one stops to think of the great city in which said ordinance was passed, there is much to fear for it is likely to be far reaching.

It is to be assumed that men who are placed at the head of any city's affairs are intelligent, level-headed and are sworn to mete out justice to all regardless of race or what not, but to be frank about the matter, if the above actions are representative of true government, then God save us from the rest.

The Negro has been serving white people for all these years, not only as a barber, but in practically every manner where service is needed, and it has been said by many of our white friends, that we make the best servants. If this be true, and I am sure that 95 per cent of our good white friends will verify, then why should we be robbed of a business that we have been so instrumental in developing? Why should I be granted the privilege of serving Mr. Smith and denied the right to wait on his wife and children? One can plainly see that the howl about sanitation is all bosh, and that is a plain case of taking from the colored barber business that he has served for years with hope of finally closing his doors, regardless to his investments or true citizenship.

Is it fair to say that we can only serve men, and is it not a fact that if the children of today are trained from Negro barbers that in a course of time there will be no white business for colored barbers to serve? It is clear to see that this is a predudicial act and I am praying to God that it will not stand in the courts of justice, for we as a race are aware of the fact that we have Christian white friends and it is to them that we look to fight our battle.

As for Macon, I could not be fooled into believing that any such thoughts of the Atlanta spirit could for one minute prevail, for in our City Council are men whom I am sure are interested in the development of Macon, and not the destruction of her valuable enterprises.

Macon. H. M. RUTHERFORD.

Columbus, Ga. Enquirer-Sun

FEB 11 1926

Why Not Face Facts?

The Greensboro, N. C., *News* criticises adversely the action of Atlanta's city council in passing an ordinance which, under the guise of a gesture to preserve the sanctity of the Nordic race, was intended to destroy the business and livelihood of negro barbers whose shops are open to white customers only. The Atlanta *Constitution* replies to the Greensboro *News* in an editorial that fails completely to answer the latter newspaper. The *Constitution's* editorial, as well as that of the Greensboro *News* is printed in another column along with the just rebukes of the Montgomery *Advertiser* and the Macon *Telegraph*.

The ENQUIRER-SUN has already expressed its view of this vicious and cowardly ordinance—a perfect manifestation of the Klan spirit in the birth-place of the present hooded order. However, the *Constitution* takes no cognizance of that phase of the move against negro barbers; on the contrary, Atlanta's morning newspaper says, by way of explanation:

> Because *a few councilmen*, unwittingly and thoughtlessly, perhaps, passed an unwise local measure, there is no reason, in justice to Georgia, to charge or intimate that we do not treat the negro fairly in this state. The bill at issue was quickly reconsidered. It is not a law.

What are the facts? Did *"a few councilmen unwittingly and thoughtlessly"* pass this ordinance? Far from it. The ordinance was passed by a *majority* of the members of the Atlanta council—a majority which endorsed an ordinance so unjust that it borders on lawlessness.

And was the passage of this ordinance done *unwittingly and thoughtlessly*, as the *Constitution asserts*. Far from it. The ordinance was passed *deliberately by a majority* of the Atlanta council because the majority of the members of that body were not only trying to save their political hides under pressure of the white Barbers' Union, but were voting in harmony with the spirit of bigotry, intolerance and backwardness which has infected the political and threatens the educational atmosphere of Atlanta.

But not content with waving aside this ordinance *as the result of the votes of a few unwitting and thoughtless councilmen*, the *Constitution* makes this assertion:

> There isn't a thoughtful, honest negro leader in Georgia who will say that this state does not treat negroes fairly in every way—in the recognition of their citizen rights, in the payment of their labor, in the services of government—including schools and the protection of their lives and homes and properties—and in every way consistent with the inalienable predominancy of the white race.

Is it true that *there isn't a thoughtful, honest negro leader in Georgia who will not say this state does not treat negroes fairly in every way?* What these negro leaders *would* say, we do not know. But they will certainly not be stating the facts if they agree with the *Constitution*. Every reasonable, intelligent white man knows that there is nothing for the negro to say except that he is treated fairly. With the shadow of the awful Atlanta riots still visible, who can expect the negroes to do anything except agree with the dominant race. Ask Dr. Ashby Jones, of Atlanta, or Bishop Reese, of Savannah about this, and also why there is need of an Interracial Association which is certainly not organized for the protection of the whites.

The *Constitution* goes even further; it makes this statement:

> In Georgia the negro defendant gets the same consideration as the white defendant—they both stand equal before the law. Lynchings have been greatly reduced—and we hope will be entirely eliminated—because the people, though, perhaps outraged by a crime, have found out that the law is sure, and not so slow as it used to be.
>
> The negro violator must pay the penalty demanded by the law. And he will. So will the white violator.

The ENQUIRER-SUN asserts that just the contrary is the case. Let us contrast two instances: Fox, a Klasman, walked into the office of Coburn and assassinated him. A negro by the name of Hicks stole a mule worth about $50.00. Fox, the Klansman, was sentenced to ten years in the penitentiary. Hicks, the negro was sentenced to TWENTY YEARS at hard labor, *and had already served twelve*—TWO YEARS MORE THAN THE TOTAL SENTENCE OF FOX, THE KLANSMAN—when he was charged with killing a guard, and is now under death sentence.

So much for the fair treatment of negroes!

And also so much for the ordinance passed by *a few thoughtless, unwitting councilmen.*

The search for the motives underlying the anti-negro barbers must go deeper. The responsibility rests most heavily on the shoulders of Atlanta's timorous, voiceless press; but the ministers and the Chamber of Commerce have a share in Atlanta's most humiliating exhibition of racial hatred. The ENQUIRER-SUN repeats what it said a few days ago:

> Had the ministers, the Chamber of Commerce and the newspapers of Atlanta—the *Constitution* and the *Journal* and the *Georgian*—joined in the fight on the Klan five years ago—or four, or even three years ago—the Klan spirit would not have controlled Atlanta's politics and debauched the offices of the state capitol. The *Georgian* was beaten to its knees in an abortive effort to check the Klan, and only because the two other Atlanta newspapers were watching to see which could obtain the most political power through the masked gang. The *Constitution* lost when Clarke and Simmons were ousted, and the Evans wing awarded the office of Democratic National Committeeman to the editor of the *Journal*.

Until the newspapers of Georgia, and particularly those in Atlanta, put aside the methods of apologists and cease to measure their greatness by their circulation figures—until then Atlanta and Georgia will receive and deserve adverse criticism.

COURT ENJOINS BARBER MEASURE

FEB 24 1926

Date for Hearing on Ordinance Recently Passed By City Council Fixed For March 6.

ATLANTA, GA., Constitution

Temporary injunction restraining the city of Atlanta from putting into effect provision of the barber ordinance adopted by city council February 15, was granted Tuesday by Judge E. D. Thomas in Fulton superior court. March 6 was set as the date for hearing on the petition brought by two white barbers, who are said to employ negro help, and 13 negro barbers.

Plaintiffs in the proceedings are R. C. Chaires, H. Entzminger, M. H. Dodson, Berry Robinson, Bob Bates, W. P. Hollins, Frank Collins, A. T. Herndon, Howard Pitts, E. S. Jones, C. A. Faison, A. Nash, Berry Green and E. G. Limbach and C. F. Morris.

The petitioners set out that the ordinance is contrary to the constitution of the United States and its fourteenth amendment because it deprives negro barbers of their liberty and property without due process of law.

The injunction proceedings were filed by the law firms of Brandon and and Hynds, Alston, Alston, Foster and Moise and Little, Powell, Smith and Goldstein.

As first passed, the barber ordinance prohibited any negro barber from serving white patrons. A substitute compromise measure was later introduced in council and prohibited negro barbers from serving white women or children under 14 years of age. It also provided that all barber shops close at 7 o'clock each night with the exception of Saturday nights, when the establishments would be allowed to continue business until 9 o'clock. Violation of the ordinance was made a misdemeanor and was punishable by a $200 fine.

Injunction of the ordinance was instigated by the Atlanta Chamber of Commerce.

Columbus, Ga. Enquirer-Sun

FEB 1 1 1926

Shameless Attempt of Atlanta Council To Outlaw Negro Barbers Is Discussed

ATLANTA'S SHAME

From the Montgomery Advertiser.

The Macon, Ga., Telegraph denounces Atlanta for its most recent "brainstorm." The city council has passed an ordinance forbidding the negro barber shops of Atlanta to serve white patrons. "Her most recent brainstorm is no laughing matter," says the *Telegraph*. "It is something that is serious in its foreboding and in its symptoms."

This is about as shady a piece of legislation as has come under our notice in a long time. *It is mean, petty, unchivalrous, unjust and shameful.* Nothing brave or fine about it. *The viciousness of the ordinance is so obvious that it does not even invite argument.*

We can only marvel that men in high public office can be so indifferent to their own reputations as thus to violate accepted principles of equity and common justice—*and for the sake of personal political gain!*

"ATLANTA'S BRAINSTORM"

(From Macon Telegraph.)

Atlanta is very frequently the center of brainstorms that sometimes are local and sometimes go out to the rest of the country, generally, the remainder of us knowing Atlanta, and having a certain affection for her, merely laugh at her childishness. Her most recent brainstorm is no laughing matter, however. *It is something that is serious in its foreboding and in its symptoms.*

The city council of Atlanta has passed an ordinance making it illegal for negro barbers to serve white patrons. The ordinance may have good political effect, since it is conceivable that it arose out of the demands of the white union barbers, but also satisfies the rabid Ku Kluxer who professes to hate the negro.

Not even the most senseless person, no matter how ignorant of the law—*unless it be one who enjoys the sublime ignorance of an Atlanta councilman*—could expect such a measure to stand up to a test of its constitutionality. It is in the grossest violation of the provisions of the American constitution, which makes certain guarantees to negroes, as well as to white people.

From a strictly moral ground the ordinance is a *high-handed and low-minded procedure.* There is no justification for it in any of the moral codes that one can summon to mind. Certainly it carries to the rest of the *world a conception of Georgia narrowness that surpasses anything that we have yet given forth in the way of bad advertising.*

The truth is that the negro barber shops in Atlanta and Macon and everywhere else that cater to the white patrons cater to nothing but white patrons. The state has stringent sanitary regulations. If the negro barber shops do not meet those regulations, they can be closed. Otherwise, there is no earthly excuse for such a foolish ordinance. It is to the credit of the more level headed Atlanta citizens that they have asked Mayor Sims to veto it. If any such silly policy were pursued to its logical conclusion we should have to do away with the negro waiters in restaurants and the negro cooks in the kitchens.

"GEORGIA INSANITY"

(From the Greensboro, N. C. News.)

So far as can be judged from this distance, the ordinance of the city council of Atlanta forbidding negro barbers to serve white customers is a typical instance of Georgia insanity.

Ostensibly the reason assigned for the ordinance is tied up somehow with sanitation. It is said to have been recommended by city sanitary officials, presumably on the theory that a negro barber shaving a white man produces an unsanitary condition alike distressing and dangerous to the welfare of the white race. The ordinance leaves with negro barbers the right to shave members of their own race. Apparently, therefore, it is unsanitary for negro barbers to shave white men but sanitary for them to shave negro men; or, if it continues to be unsanitary for them to shave negro men, who in Atlanta cares about that unsanitary conditions prevail among negroes?

The problem interests further. It is recommended, remember, by the sanitary officials as a sanitary measure. For what purpose do sanitary officials in Atlanta exist? To throw the barber business into the hands of white men or to see that unsanitary conditions, wherever they exist, are made sanitary? If it is unsanitary for negro barbers to shave white men, is it not the plain duty of the sanitary department to see to it that the unsanitary influences are corrected?

That story will not hold water. Dressing up such an ordinance with sanitary frills is the merest excuse. It comes from the Nordic barbers of Atlanta who want the business now held, and held from time immemorial, by negroes. It *is a frank use of a white man's government to take legitimate business away from black men and place it in the hands of white men without reason or justice.* If there is anything wrong with negro barbers in Atlanta, the fair policy is not to take away their business but to seek the wrong and make it right. But who cares about a fair policy for negroes in Georgia?

"AN UNFAIR REBUKE"

(From the Atlanta Constitution.)

The *Constitution* is in receipt of a large number of editorial clippings from all over the United States in denunciation of the recently passed, but subsequently reconsidered, barber ordinance. That ill-advised action of council—in first passing the measure—has caused Atlanta a great deal of bad advertising, widespread throughout the nation. It is peculiarly unfortunate in view of the $250,000 advertising fund that Atlanta is now spending for the sole purpose of attracting new people and new capital to this city of unsurpassed commercial and industrial opportunities, and living advantages. But that is water over the wheel—or will be, we trust, when the matter is voted on again. We believe a public hearing and a broader deliberation will convince even the barber's union of Atlanta that such a measure is unwise, and can serve no good purpose to its members, or to any group of citizens.

The concluding paragraph in quite a vigorous denunciatory editorial in the Daily Greensboro *News*, headed "Georgia Insanity," is as follows:

"But who cares about a fair policy for negroes in Georgia?"

Every upstanding, worth-while citizen of Georgia—and the overwhelming majority of our people come under that classification—not only "cares" about a "fair policy for negroes," but outspokenly stands for and sees that such a policy is administered to negroes.

There isn't a thoughtful, honest negro leader in Georgia who will say that this state does not treat negroes fairly in every way—in the recognition of their citizen rights, in the payment of their labor, in the services of government—including schools and the protection of their lives and homes and properties—and in every way consistent with the inalienable predominancy of the white race.

Negroes in the south do not expect, nor do they get, nor will they ever get, what is politically termed "social equality". Whatever there is found any so-called "social equality", there is found also industrial and national discrimination of a most distressing nature—for the negroes.

Many of those who have been inveigled into northern industrial centers on the promises of "more liberal social atmosphere" have found that out to their sorrow—and far too many of them have found it out with their lives.

In Georgia the negro defendant gets the same consideration as the white defendant—they both stand equal before the law. Lynchings have been greatly reduced—and we hope will be entirely eliminated—because the people, though perhaps outraged by a crime, have found out that the law is sure, and not so slow as it used to be.

The negro violator must pay the penalty demanded by the law. And he will. So will the white violator.

Georgia shows as much justice and as much fairness to the negro as any state in the union—and a great deal more than some.

North Carolina does not treat the negro any more fairly than Georgia does.

Because *a few councilmen*, unwittingly and thoughtlessly, perhaps, passed an unwise local measure, there is no reason, in justice to Georgia, to charge or intimate that we do not treat the negro fairly in this state. The bill at issue was quickly reconsidered. It is not a law.

HEARINGS ON NEGRO BARBER BAN MOVE WILL BEGIN TODAY

Public hearings on the proposal to prohibit negro barbers from serving white persons will begin at 3 o'clock this afternoon under supervision of the ordinance committee of city council.

Recently city council passed an ordinance, which will be argued today, but the following Thursday the same body voted to reconsider, and then decided to refer it to the ordinance committee for recommendations.

2-11-26

Columbus Ga. Enquirer-Sun

Cauden's Chronicle

FEB 26 1926

That resolution recently passed by the city council of Atlanta, Ga., to prohibit colored barbers from waiting on white trade looks to us like it is about as idiotic a piece of business, as even Atlanta—accustomed to doing things to get into the limelight—ever pulled off. The Macon Telegraph has the following sensible editorial, which it occurs to us about represents the sentiment of everybody with the exception of a few hotheads and extremists: "Not even the most senseless person, no matter how ignorant of the law—unless it be one who enjoys the sublime ignorance of an Atlanta councilman—could expect such a measure to stand up to a test of its constitutionality. It is in the grossest violation of the provisions of the American Constitution, which makes certain guarantees to negroes, as well as to white people. From a strictly moral ground the ordinance is a high-handed and low-minded procedure. There is no justification for it in any of the moral codes that one can summon to mind. Certainly it carries to the rest of the world a conception of Georgia narrowness that surpasses anything that we have yet given forth in the way of bad advertising. The truth is that the negro barber shops in Atlanta and Macon and everywhere else that cater to the white patrons cater to nothing but white patrons. The state has stringent sanitary regulations. If the negro barbarshops do not meet those regulations, they can be closed. Otherwise, there is no earthly excuse for such a foolish ordinance. It is to the credit of the more level-headed Atlanta citizens that they have asked Mayor Sims to veto it. If any such silly policy were pursued to its logical conclusion we should have to do away with the negro waiters in restaurants and the negro cooks in the kitchens."—Chester Reporter.

Diserimination-1926

Georgia

Macon, Ga. Enquirer-Sun

FEB 6 - 1926

That Brainstorm In Capital City

(*From Macon Telegraph*)

Atlanta is very frequently the center of brainstorms that sometimes are local and sometimes go out to the rest of the country. generally, the remainder of us knowing Atlanta, and having a certain affection for her, merely laugh at her childishness. Her most recent brainstorm is no laughing matter, however. *It is something that is serious in its foreboding and in its symptoms.*

The City Council of Atlanta has passed an ordinance making it illegal for negro barbers to serve white patrons. Tho ordinance may have good political effect, since it is conceivable that it arouse out of the demands of the white union barbers and not only meets their demands, but also satisfies the rabid Ku Kluxer who professes to hate the Negro.

Not even the most senseless person, no matter how ignorant of the law—*unless it be one who enjoys the sublime ignorance of an Atlanta councilman*—could expect such a measure to stand up to a test of its constitutionality It is in the grossest violation of the provisions of the American Constitution, which makes certain guarantees to Negroes, as well as to white people.

From a strictly moral ground the ordinance is *a high-handed and low-minded procedure.* There is no justification for it in any of the moral codes that one can summon to mind. Certainly it carries to the rest of the *world a conception of Georgia narrowness that surpasses anything that we have yet given forth in the way of bad advertising.*

The truth is that the Negro barber shops in Atlanta and Macon and everywhere else that cater to the white patrons cater to nothing but white patrons. The State has stringent sanitary regulations. If the Negro barber shops do not meet those regulations, they can be closed. Otherwise, there is no earthly excuse for such a foolish ordinance. It is to the credit of the more level headed Atlanta citizens that they have asked Mayor Sims to veto it. If any such silly policy were pursued to its logical conclusion we should have to do away with the Negro waiters in restaurants and the Negro cooks in the kitchens.

ATLANTA, GA., Constitution

FEB 1 - 1926

NEEDS ANALYZING

The ordinance proposed by Councilman Allen requiring "colored barbers to serve colored people only and white barbers to serve white people only" should not pass, and certainly not without amendments.

The city wants to be fair to all its citizens, and the situation as it exists now should first be analyzed.

Some of the leading barber shops in Atlanta, occupying prominent locations in the down-town business sections, are operated by colored barbers who serve white patrons only, and who serve them, so far as we know, satisfactorily and in thorough keeping with every law of health and sanitation.

Some of these barber shops have been operated by the same owners for forty years or more, almost since Atlanta began to rebuild after the civil war.

Some of these colored barbers have been serving leading citizens of Atlanta since they were young men—twenty, thirty, forty years.

Their shops are orderly conducted, and are regularly inspected, and, we suppose, comply with the laws. If not they ought to be closed.

Some of the owners of these shops have long leases ahead of them at high rentals. Surely it is not the intention to convert these places, in the center of down-town blocks, into establishments for colored trade only. And if not, it surely can not be the purpose to inflict without notice, or time for financial adjustments, such heavy money losses upon the owners and lessees.

No barber shop operated by white barbers is going to serve colored patrons—and should be prohibited by law, if any one should have such an unthinkable inclination.

No barber shop should be permitted to serve both white and colored patrons. That is not open to argument.

No barber shop should be permitted to keep its doors open, whether with white or colored barbers, that does not meet every exaction of the laws as to sanitation and cleanliness, and sterilization of instruments, etc. Those are fundamental principles—and apply to all.

But to enact a law that a colored barber, who meets these requirements to the letter, shall not shave a white man! Then it should be carried on to its logical limit and provide also that no colored cook should provide the food for white people, no colored maid should dress the hair and aid in the toilet of her mistress. And so on.

There is a limit to which this racial legislation matter can do more harm than good.

BARBER MEASURE RECONSIDERATION IN COUNCIL ASKED

Following widespread protests lodged with Mayor Sims and members of general council over passage of ordinance prohibiting negro barbers from serving white customers, Councilman John A. White, of the Fourth Ward, stated Wednesday he would ask council to reconsider its action at the adjourned session Thursday afternoon.

Councilman White, who voted for the passage of the measure, said he had done so under the apprehension that it had been threshed out at a public committee meeting. He has discovered, however, that, while the measure had been considered by committees, no opportunity had been given the public to appear.

He said that he had talked to a number of members of the council who voted for the bill, and that a sufficient number had agreed to join him in asking reconsideration to insure the success of such a move. If reconsidered the bill will be referred to the ordinance committee for a public hearing.

"I did not know that the measure had not been considered publicly when I voted for it," said Councilman White. "I have talked to a number of other members of the council who voted like I did and who were under the same apprehension. They have agreed with me that since the bill has not been considered publicly that it should be reconsidered and referred to a committee so that the public may have an opportunity to appear on it."

Mayor Sims Is Silent

The Ku-Klux Klan had nothing whatever to do with the measure, according to a statement issued by General Nathan Bedford Forrest, grand dragon of the Klan in Georgia. He said:

"The barber's bill is not a Klan bill at all. The Klan has not indorsed the measure, nor has it even considered it."

Mayor Sims said he had no comment to make concerning the ordinance, and would have none unless the measure comes to him from council. He advised several delegations who visited him to request their councilmanic representatives to seek reconsideration on the floor of city council and have the question referred to a committee for a hearing.

"If it does pass the measure and it comes to me for consideration, I will have a statement to issue," he announced.

Several members of council stated their telephones had been kept busy all day Tuesday and Tuesday night by citizens calling to protest enactment of such a measure. They declared that such an insistent demand had arisen also.

Communications were read to Council from the local union of Master Barbers, who were favorable to the measure, and from the Church Co-operative Committee, and other civic bodies, who were unfavorable to it.

CITY COUNCIL RECONSIDERS BARBER BILL

The City Council of Atlanta, this afternoon, upon motion of Councilman John A. White, voted unanimously to reconsider its action of last Monday, when it passed an ordinance, known as the Barbers Ordinance, which made it prohibitory for colored barbers to operate shops for white people, or to wait upon white people, as barbers.

Councilman White made a stirring appeal to Council in support of a motion made by himself, to lay the paper upon the table. His motion was defeated and it was then voted to refer the paper to the Ordinance Committee.

Councilman White in his remarks stated that he appealed to the good judgment of the members of the City Council to kill the paper at this time, on account of the fact that it was an unfair and unjust measure, and it would do the city more harm than it would do good. He stated, that he had already received information that newspapers, all over the country, were carrying comments on the ordinance which were on no way favorable to Atlanta. He stated, to let the matter drop at this time would do the white barbers good, that will prohibit colored barbers from serving their white patrons as has always been their custom."

—Atlanta Constitution.

HOFFMAN APPEALS TO MAYOR SIMS TO VETO MEASURE PASSED BY COUNCIL "TO SATISFY PREJUDICES"; METHODIST LAYMEN OPPOSE MEASURE; EFFORT TO PREVENT NEGRO BARBERS FROM SERVING WHITE PATRONS BRINGS STORM OF PROTESTS.

If the measure becomes law the Atlanta Chamber of Commerce will go into the courts and enjoin enforcement of city council's ordinance adopted Monday prohibiting negro barbers from serving white customers. This was announced Tuesday by B. S. Barker, executive vice-president, following a meeting of the chamber's executive committee.

"We feel that we will be backed in this decision by the entire board of directors," Mr. Barker said. He added that telephones of the chamber had been ringing all day, responsible business men voicing heated protest against such a measure aimed as stirring up race trouble, and asking for relief from its provisions.

W. B. Hoffman, president of the chamber Tuesday addressed a letter to Mayor Sims protesting against the ordinance.

J. P. McGrath, secretary of the Georgia Manufacturers' association also entered protest against the measure following a meeting of the executive committee of his organization at which he was delegated to call on Mayor Walter Sims and request him to veto the paper.

Still another protest was entered by the laymen's regional conference of the Methodist church, now in session in Atlanta. This was in the form of resolutions adopted by the conference.

ATLANTA'S BRAINSTORM

The Macon Telegraph denounces Atlanta for its most recent "brainstorm." The City Council has passed an ordinance forbidding the negro barber shops of Atlanta to serve white patrons. "Her most recent brainstorm is no laughing matter," says the Telegraph. "It is something that is serious in its foreboding and in its symptoms."

Continuing, the Macon paper says:

> Not even the most senseless person, no matter how ignorant of the law—unless it be one who enjoys the sublime ignorance of an Atlanta councilman—could expect such a measure to stand up to a test of its constitutionality. It is in the grossest violation of the provisions of the American Constitution, which makes certain guarantees to negroes, as well as to white people.
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> This is about as shady a piece of legislation as has come under our notice in a long time. It is mean, petty, unchivalrous, unjust and shameful. Nothing brave or fine about it. The viciousness of the ordinance is so obvious that it does not even invite argument. We can only marvel that men in high public office can be so indifferent to their own reputations as thus to violate accepted principles of equity and common justice—and for the sake of personal political gain!

ATLANTA GA. JOURNAL
FEB 2 - 1926

Unwise and Unjust

COUNCIL evidently acted without due thought in its passage of an ordinance prohibiting negro barbers from serving white patrons.

The question of race segregation is not involved. Negro barber shops that serve white customers serve white customers alone, as every Atlantian knows, and are no more of a trespass against rules and instincts of racial separateness than are the shops where negro workers press white customers' clothes. If any place of this sort is insanitary, whether operated by white or colored barbers, it should be improved or be closed; and there is already adequate law for such procedure. But there is neither reason nor equity in an ordinance which says that the business of a negro barber, even though he has been faithfully and efficiently serving his white customers for thirty or forty years, shall suddenly be blotted out.

This is not Southern-like, it is not Atlanta-like, it is not just. Council would prove its loyalty to the best of our city's traditions by reconsidering this ill-advised measure. Otherwise, the Mayor will do himself honor and his community good service by vetoing it.

WHITE UNONS BACK BILL IN GEORGIA WAR ON COLORED BARBERS

Atlanta, Ga., Feb. 10.—The long drawn out fight of the white trade unions of this state to close as many means of livelihood as possible to colored workers crowned one more struggle with success Monday with the passage in the Atlanta City Council of a bill forbidding Negro barbers to serve white patrons.

Under guise of a recommendation from the sanitary committees of the board of health the bill was introduced by a city councilman who is also attorney for the barbers' union of this city. The wording of the bill implies that the ban will work both ways, forbidding white barbers to serve colored patrons as well as forbidding colored barbers to wait upon white patrons, but as there are no shops of the former kind the clause is purely a "joker."

Blow Aimed at Herndon

The bill is clearly a blow aimed by the union at colored owners of barber shops catering to white trade, which have long been the best, most modernly equipped, and best patronized in Atlanta. One of the greatest sufferers from the new bill will be A. F. Herndon, president of the Atlanta Life Insurance Co., and owner of the largest and finest barber shop in the city. Herndon's shop, which is located in the heart of the business district and is patronized by al of the rich and distinguished of the city, has long been an eye sore of the white barbers. It is believer that by the passage of the bill they hoped to be able to force him and others of his kind out of business.

Bill Fought By Many

White patrons of colored barber shops have jonied together to defeat the bill, which has passed the city council but must be signed by Mayor Walter Sims before becoming a law. Colored barbers on all of the best shops have become an institution in Atlanta and the better class patrons resent the action taken by the city council in behalf of the unions. It is claimed that the bill was "railroaded" through the city council through the efforts of a barbers' union lobby and the insistent demand for a reconsideration of the bill has led several of the councilment to come out in favor of submitting the bill to a public hearing.

The white press of Atlanta has bene among those most insistent upon the reconsideration of the bill, stressing the point that such legislation may be interpreted as restraint of trade and may be declared unconstitutional if carried to the Supreme Courts.

Diserimination- 1926

Georgia.

MAYOR URGED TO VETO NEGRO BARBER BILL

James Morton, of the committee on church cooperation and the Evangelical Ministers' association, and a delegation of citizens, Tuesday called on Mayor Walter A. Sims to ask him to veto the negro barber shop ordinance passed Monday afternoon by city council.

The ordinance provides that negro barbers shall not serve white women or white children under 14 years of age, and that all barber shops,—white and negro—shall close at 7 o'clock each night with the exception of Saturday, when the closing hour is fixed at 9 o'clock.

Objections are that the measure is "discriminatory and unfair." Mr. Morton also declared that no public hearing was held on the proposed bill before it was presented to council.

The measure was said to be a compromise proposed for a bill to prevent negro barbers from serving white patrons. Mr. Sims declined to commit himself, saying he wished to study the problem fully.

The Atlantes club passed resolutions Tuesday protesting passage of any measure without a public hearing. The resolution charged that the measure was passed under the "guise of a compromise" prior to the public hearing. The club asked that Mayor Sims veto the bill and send it back to council with recommendations for a public hearing.

COLUMBUS, GA., Ledger.

FEB 4 - 1926

ATLANTA'S BARBER BILL RECONSIDERED

Atlanta, Ga., Feb. 4.—(A. P.)—The storm which has been brewing in Atlanta for the past two days over an ordinance passed Monday by the city council prohibiting negro barbers from working on white patrons was to descend today on the council itself. That body was to meet at 3 o'clock this afternoon when efforts were to be made to induce it to reconsider Monday's action.

Mayor Walter A. Sims has declined to say what action he would take if the measure comes before him. The ordinance today was being reconsidered by city council at a public hearing.

The bill, which passed the council by a substantial majority, has been termed variously as a "spite" measure, an "outrage" and a rights of our colored citizens." All the protests which have been made public have had white organizations back of them. So far as known, negroes and negro organizations have remained silent.

The Atlanta chamber of commerce has declared its intention of going into court and asking for an injunction to restrain enforcement of the measure in case it becomes la wover protests.

The council was to be asked today to hold public hearings on the measure under auspices of the ordinance committee.

ATLANTA, GA., Constitution

FEB 11 1926

HEARINGS ON NEGRO BARBER BAN MOVE WILL BEGIN TODAY

Public hearings on the proposal to prohibit negro barbers from serving white persons will begin at 3 o'clock this afternoon under supervision of the ordinance committee of city council.

Recently city council passed an ordinance which will be argued today, but the following Thursday the same body voted to reconsider, and then decided to refer it to the ordinance committee for recommendations.

ATLANTA, GA., Constitution

FEB 12 1926

COMPROMISE SEEN ON BARBER BILL

A compromise on the proposal to prohibit negro barbers from serving white patrons was seen Thursday afternoon following adjournment of a public hearing before the ordinance committee of city council. The meeting was ended abruptly when Councilman A. J. Orme, of the eighth ward made a motion to postpone it until Thursday, February 25, in order that "opposing factions may get together on a compromise agreement."

This received a second almost immediately and Councilman Horace Russell, of the ninth ward, chairman of the committee, declared the meeting adjourned.

Other members of the committe present included Councilmen Ellis B. Barrett, of the fifth, and Leo Suddert of the eleventh.

ASHEVILLE, N. C., CITIZEN

FEB 4 - 1926

Unjust and Unwise

Wise laws exist regulating the relations between the white and colored races in this country, and it is conceivable that others should be enacted, but some other legal regulations along the same line which are proposed are both unjust and unwise.

A glaring sample of these is the ordinance passed by the city council of Atlanta, but at this writing not finally enacted, banning barber shops operated by Negroes from serving white persons. It is an intolerable interference in a matter which does not affect public policy, and it is not in the least assuaged by the practically unnecessary provision that white barbers shall not cater to Negro patrons.

The Atlanta Constitution observes:

Some of the leading barber shops in Atlanta, occupying prominent locations in the down-town business sections, are operated by colored barbers who serve white patrons only, and who serve them, so far as we know, satisfactorily and in thorough keeping with every law of health and sanitation.

Some of these barber shops have been operated by the same owners for forty years or more, almost since Atlanta began to rebuild after the civil war.

Some of these colored barbers have been serving leading citizens of Atlanta since they were young men — twenty, thirty, forty years.

Supposedly the ordinance was based on the theory that the shops operated by colored people are not sanitary, and for the sake of argument we will assume this to be true, yet this does not in the least justify the proposed law. If unsanitary conditions exist they should be eliminated or the shops closed to all patrons, white and colored. In the name of justice and common sense, are unsanitary conditions harmful to white people only, or is it immaterial that they continue so far as Negroes are concerned?

The desirability of white people patronizing barber shops operated by Negroes is a matter of individual choice. As a matter of fact they are generally below the standard set by the high class shops operated by white barbers—with exceptions—but if they are not unsanitary in equipment and personnel white people should be left free to favor or not patronize them.

In Western North Carolina the proportion of white barbers is much larger than it is in some parts of the South, probably than it is in Atlanta, and so patronage largely follows by individual choice as the ordinance seeks to make it go in Atlanta. We are really puzzled by the Atlanta situation. If the ordinance is enacted then should follow one forbidding colored cooks and maids to serve white people.

Columbus, Ga. Enquirer-Sun

FEB 3 - 1926

That Brainstorm In Capital City

(From Macon Telegraph)

Atlanta is very frequently the center of brainstorms that sometimes are local and sometimes go out to the rest of the country, generally, the remainder of us knowing Atlanta, and having a certain affection for her, merely laugh at her childishness. Her most recent brainstorm is no laughing matter, however. *It is something that is serious in its foreboding and in its symptoms.*

The City Council of Atlanta has passed an ordinance making it illegal for negro barbers to serve white patrons. The ordinance may have good political effect, since it is conceivable that it arouse out of the demands of the white union barbers and not only meets their demands, but also satisfies the rabid Ku Kluxer who professes to hate the Negro.

Not even the most senseless person, no matter how ignorant of the law—*unless it be one who enjoys the sublime ignorance of an Atlanta councilman*—could expect such a measure to stand up to a test of its constituionality It is in the grossest violation of the provisions of the American Constitution, which makes certain guarantees to Negroes, as well as to white people.

From a strictly moral ground the ordinance is *a high-handed and low-minded procedure.* There is no justification for it in any of the moral codes that one can summon to mind. Certainly it carries to the rest of the *world a conception of Georgia narrowness that surpasses anything that we have yet given forth in the way of bad advertising.*

The truth is that the Negro barber shops in Atlanta and Macon and everywhere else that cater to the white patrons cater to nothing but white patrons. The State has stringent sanitary regulations. If the Negro barber shops do not meet those regulations, they can be closed. Otherwise, there is no earthly excuse for such a foolish ordinance. It is to the credit of the more level headed Atlanta citizens that they have asked Mayor Sims to veto it. If any such silly policy were pursued to its logical conclusion we should have to do away with the Negro waiters in restaurants and the Negro cooks in the kitchens.

COURT ENJOINS BARBER MEASURE

Date for Hearing on Ordinance Recently Passed By City Council Fixed For March 6.

Temporary injunction restraining the city of Atlanta from putting into effect provision of the barber ordinance adopted by city council February 15, was granted Tuesday by Judge [illegible] D. Thomas, Fulton superior court. March 6 was set as the date for hearing on the petition brought by two white barbers, who are said to employ negro help, and 13 negro barbers.

Plaintiffs in the proceedings are R. C. Chaires, H. Entzminger, M. H. Dodson, Henry Robinson, Bob Bates, W. P. Hollis, Frank Collins, A. T. Herndon, Howard Pitts, N. S. Jones, C. A. Faison, A. Nash, Neal Green and E. G. Limbach and C. F. Morris.

The petitioners set out that the ordinance is contrary to the constitution of the United States and its fourteenth amendment because it deprives negro barbers of their liberty and property without due process of law.

The injunction proceedings were filed by the law firms of Brandon and and Hynds, Alston, Alston, Foster and Moise and Little, Powell, Smith and Goldstein.

As first passed, the barber ordinance prohibited any negro barber from serving white patrons. A substitute compromise measure was later introduced in council and prohibited negro barbers from serving white women or children under 14 years of age. It also provided that all barber shops close at 7 o'clock each night with the exception of Saturday nights, when the establishments would be allowed to continue business until 9 o'clock. Violation of the ordinance was made a misdemeanor and was punishable by a $200 fine.

Injunction of the ordinance was instigated by the Atlanta Chamber of Commerce.

SAVANNAH, GA., Press

FEB 4 - 1926

The churchmen in Atlanta are protesting against the ordinance which was passed prohibiting negro barbers from serving white customers. The argument is that it would eliminate several well known and long established shops in Atlanta. The ordinance now goes to the mayor for his signature. It ought not to be a law.

Atlanta, Ga. JOURNAL

FEB 4 - 1926

BARBER LAW BACK BEFORE COUNCIL AT THURSDAY SESSION

As city council prepared for an adjourned session at 3 o'clock Thursday afternoon, reconsideration of the ordinance prohibiting negro barbers from serving white customers loomed as the principal matter of business to be discussed. The ordinance was adopted Monday afternoon but has not reached Mayor Walter A. Sims. Action was taken on the measure without a public hearing and efforts of various councilmen to secure a public hearing were defeated by advocates of the ordinance.

While declining to say whether the ordinance was introduced at the request of the barbers' union, John W. Swann, president of local No. 23 of the union, announced Thursday that his organization would ask council to refer the measure to a committee for a public hearing.

"In view of the fact that the general public seems to think that the white barbers of Atlanta have railroaded something through council for a selfish motive, we will ask our friends in council to have the ordinance referred for an open hearing that all the people interested might be heard in an effort to prove to the general public that the white barbers of Atlanta only want things that are fair," Mr. Swann stated.

Councilman John A. White, of the Fourth ward, and others who advocate a public hearing on the measure, predicted that a reconsideration move would have more than the required 18 votes, and that the matter then would be referred back to the ordinance committee for a public hearing.

Protests over its adoption continued to pour into Mayor Sim's office Thursday and Council members stated they had been besieged by hundreds of Atlantians, urging them to reconsider the measure, and at least allow the public to be heard on it.

Among the protests received at the mayor's office was one from the Woman's Missionary society of the North Georgia Methodist conference which is in annual session at Augusta. The Methodist women deplored the action of council in adopting the ordinance and urged the mayor to veto it.

General Nathan Bedford Forrest grand dragon of the Ku-Klux Klan has issued a statement to the effect that the measure is not a klan paper, that it is not indorsed by the klan and that it never has been considered by the klan.

At a special called meeting of the Committee on Church cooperation held at noon Wednesday, the following resolution was unanimously adopted: "The Committee on Church cooperation earnestly requests the council of the city of Atlanta to reconsider the action by which the ordinance relating to the operation of barber shops by negroes for service to white people was passed, and refer the matter to the ordinance committee to report at a suitable time when an opportunity may be given for a public hearing."

LAW WOULD HURT ATLANTA, ATTORNEY BAUMSTARK SAYS

The Journal is in receipt of the following letter:

Editor of The Journal: It is with a great deal of satisfaction that I am advised that Councilman John A. White, of the Fourth ward, will introduce a motion to reconsider the ordinance that was passed by the council Monday barring negro barbers from serving white patrons.

I am of the opinion that the ordinance will be repealed at the adjourned meeting of council Thursday or certainly at the next regular meeting of council. I have phoned a number of councilmen and aldermen and from my conversation with them I believe a large number of them will change their vote. We should not be too hasty or unjust in our criticism of our city fathers, for from the information that I have obtained the ordinance was somewhat rushed through council and the majority of the members of council gave it very little serious consideration.

I believe the ordinance is clearly unconstitutional and also believe that in cases of legislation of this particular nature, where personal property is almost confiscated, where the value of real estate may be impaired and the constitutional rights of our citizens interfered with, that we should have at least a public hearing in such cases.

Legislation of this kind, if permitted, will damage the good name of our city and state and our efforts in the forward Atlanta campaign and other civic movements will be useless unless city council immediately repeals this ordinance.

To the negro barbers who are vitally affected by the passage of this ordinance, your patience and forbearance, especially when you think you have been wronged, will be appreciated by good white citizens. I believe that our good citizens after careful consideration will almost unanimously repeal the ordinance or at least give those interested a hearing so that they can present their side of the issue.

For a united Atlanta,

A. A. BAUMSTARK,
Attorney-at-Law

Atlanta, Ga.

TEXT AND PRETEXT

BY M. ASHBY JONES, D. D.

The Negro Barber Shop and Southern Tradition

The ordinance passed by the city council last week, seeking to dictate to the citizens of Atlanta what barber shops their wives and daughters and children may patronize, violates every southern sentiment and standard, which we have inherited from our past. Such a complete reversal of the traditional southern attitude, calls for a frank and fearless facing of the tendency of our community, as revealed in this piece of discriminatory and class legislation.

The negro barber shop has been a southern institution. My earliest recollections go back to the time when, as a little boy, I sat on the high stool, all muffled with cloths about my neck, while the kindly voice of old Jim, the barber, told me folk-stories, with which his busy fingers kept rhythmic accompaniment as he clipped the red locks from my boyish head. That shop on Saturday evening was the rendezvous for the citizens of the little Virginia village, and broadcast more delightful stories than even The Saturday Evening Post. At the University of Virginia it was Bob, the barber, who was and, thank God, still is the friend, and often the wise adviser of every student in college. In later years I see Phil, the magnetic center of his patrons, whose razor was never as sharp as his wit, and who counted his friends in the old capital of the Confederacy by the scores and hundreds. These are not mere personal memories. They are the memories of the south, and may be matched in every home from the James to the Rio Grande.

A Blow to Democracy.

I say this ordinance violates not only this southern tradition, but it seeks to break down the best southern standard, set for the social guidance of the relation between white and black. We have sought to build up a high standard of manhood for this child-race, which has been committed unto us as a divine responsibility. We have said that good behavior, thrift, and kindliness, on the part of the negro should be rewarded by our protection, respect, and friendship. Whatever the intention may have been on the part of those who passed this ordinance, in practical effect it penalizes the good citizenship of the negro, and punishes him economically for his well-earned prosperity. Good citizenship, either among the whites or the blacks, can never be nourished unless a community encourages industry, honesty, and loyalty, by its approving patronage.

This paternalistic ordinance is, too, a superfluous insult to every white citizen of the city. The inference is clear and unmistakable that our council thinks that the husband and father is unfitted to protect his wife, daughter, and child, and, therefore, the council must usurp this delicate and vital responsibility.

I find, too, in this municipal prohibition an invasion of the most fundamental rights of the citizen, the future of which forecasts the darkest shadow of tyranny. If the city council can dictate to us who must cut the hair of the women and children of our families, why shall not this precedent give them the authority in the future, to tell us who shall occupy our kitchens, drive our automobiles, wait on our tables, and nurse our children? Indeed, when we once tear aside the veil of racial prejudice which cloaks this presumptuous piece of legislation, we will find that in essence it is a blow at the heart of democracy, close akin to the spirit of the tyranny of a Mussolini. If the citizens of Atlanta allow this statute to stand, it will be a clear cut surrender of their freedom.

Hurtful Advertising.

I protest against this municipal action, too, because it is a superfluous insult to our negro citizens. I know there is a criminal class among the negroes, bestial in appetite and degraded in animal self-indulgence. I know, too, that there is such a class among the low grade whites of our community, and that for protection against both, there should be sleepless vigilance on the part of an intelligent and fearless government. But I know, also, that taken as a whole, we have the most preferred group of negro citizens, of which any city in America can boast. For self-control and patience, for industry and loyalty to the highest standards of our city, and for self-sacrificing effort to take advantage of every educational and religious opportunity, they compare well with any racial group in the land. To say to the world by this ordinance that the negroes, as a race, are so bad in the city of Atlanta, that we cannot trust our women and children into their barber shops, is to do them a shameful injustice, and an irreparable wrong.

Atlanta, to my mind, is just on the threshold of an open door of opportunity, such as even she in her splendid past, has never before faced. What Atlanta says through her municipal authorities now, is heard all over the land, and is more vital and significant to her prosperity than ever before. To let this statute stand upon our books, is to say to the world one of two things: We will be saying, either, that a large proportion of our citizenship is so dangerous that we cannot trust our women and children with them, or, we will be broadcasting to the world that we are unwilling to give a fair deal to an important group of our people. We are in the gravest danger of nullifying $250,000 worth of beneficial advertising, by a $1,000,000 worth of municipal broadcasting, which will be hurtful to every interest of our city.

Discrimination-1926 General.

THE ruling class has many weapons which they effectively use to keep the various elements in the working class constantly leaping at one another's throats. One of the most common methods used to drive this "wedge" between racial groups, is in the practice of segregation of Negroes in the United States.

Before plunging into the heart of the subject, we pause to call attention to the fact that frequently, in the role each individual plays in any system, these individuals as such, are wholly unconscious of the significance of the part they are playing. For this reason, the rather hazy conception of just "what" and "why" about segregation is still prevalent among both whites and the blacks, and the solution of the problem (with apologies to those who dislike hearing it called a "problem") is unknown to the greatest majority of them.

We have neither time nor space to enumerate some of the stupid, unscientific, ridiculous "solutions" upon which both black and white protagonists of racial equality capitalize in their supposed-to-be drive against the horrifying conditions which exist as a result of racial differences. Neither are we going to embrace the race problem in its entirety, for although segregation is one of the most violent and damnable of all expressions of race hatred, it is only one of the many.

To the point, in this article, we describe a few of the experiences suffered by the Negroes humiliated by racial segregation.

"Jim-Crowism" on public carriers is prevalent in many of the southern states of the United States, and is provided for by very rigid laws which impose a fine upon individuals of either race who cross the line drawn between them. The "Jim-Crow" cars are usualy filthy, poorly constructed cars in which the men and women use the same toilet. None of the conveniences of the railroad are enjoyed by them although there is no difference in the cost of passage charged. In answer to the question "why do they ride, then?" —they can either ride in the "Jim-Crow" cars or—walk.

ALSO under the authority of the legal statutes beneath the Mason and Dixon line, is the separation in public restaurants, stores, etc.; in fact, the Negroes are not even permitted to enter many such places of business. When they make purchases in the stores, they are subjected to insults. An illustration has been passed from lip to lip in the form of a joke: A Negro went into a tobacco store to purchase a package of Prince Albert tobacco. The salesman said, "Hey, 'nigger,' don't ask for 'Prince Albert'—you must say **Mister** 'Prince Albert'—Prince Albert was a white man."

In the legalized separate schools the Negroes receive an inferior type of "Jim-Crow" education in schools poorly equipped by appropriations much smaller, in direct proportion than the appropriations for the schools of the whites. In addition to this they—the Negro children—have much shorter school terms in order that they may be exploited in the cotton fields as long as the season permits. The abject poverty of the Negroes under the wage-slave system of the south, makes it impossible for them to improve this condition.

The disfranchisement of the southern Negroes by the enactment of a net-work of clever laws and the practice of "terrorizing" methods is the most outrageous piece of political oppression imaginable. In this the "citizenship" of the Negro is nothing more than a lot of bunkum.

WE pass on from the south—saying nothing of the many other methods of humiliation that occur in the every day walks of life, on the public thoroughfares in the homes—and as we confine this to "segregation" we do not describe the mob law, outrage of black womanhood, discrimination in trade unions, courts of justice (16 minute trials), etc.

We come to the north where the spouters of republican politics have control of the law and order. We come to the north where "civil rights bills" pronounce "illegal" open segregation and what do we find? Simply that the laws, in the majority of cases are not worth the paper upon which they are inscribed. In many parts of the north the schools are separated, the theaters discriminate, and the practice of residential segregation is at its height.

Both the segregation in the schools and in residential districts are abbetted by petty-bourgeois Negroes in the persons of teachers and real estate grafters who profit from the segregation of their own people. And residential segregation automatically effects segregated schools.

In the city of Chicago, a typical "northern" city, the open segregation is more or less crushed but a more subtle and equally effective method is practiced and residential segregation is very prevalent.

In some instances Negroes have purchased —above protest and insults—food in certain eating places only to have the food so heavily salted that it is impossible for the purchaser to eat it. It is not to be forgotten that there are places where Negroes are told that they cannot be served at the tables and must eat at the counters.

Another method of eating houses is to charge extortionate prices for food served to Negroes. For example, a Negro may be charged from $1.00 to $5.00 for a 15c sandwich.

THE "scrape-and-bow" method is most amusing to those who "get wise" to it, although it is the smoothest and most effective of any method in practice. A Negro, for example, may go to a theater where they do not openly segregate him, but in the most courteous manner possibly effected, "bow" him from aisle to aisle—or preferably from the main floor to the balcony—until he is seated in some obscure corner. Sometimes he is told that there are "no other seats in aisle so-and-so" and after he gets in the theater he sees that there are plenty of choice seats left.

Women may go into some of the leading department stores for the purchase of clothing only to be immediately—but "politely" ushered into little fitting rooms where they will be out of sight. It is only natural that an individual could be easily deceived by this clever method, or, if they protest, could be made to appear over-sensitive and foolish. This method can only be discovered when the Negro patron insists on going into the open display room to select some certain article. The saleslady will, of course, be very anxious to bring a great number of things in the little room to show the patron—in fact it is this anxiety that betrays the sinister purpose.

Another variation of the "scrape-and-bow" system is practiced in shoe stores where it is not uncommon for the "courteous" floor walk-

er to usher the Negro women either into some obscure corner well out of sight, in the rear of the store, or into the men's section.

We could enumerate one after the other almost unbelievable examples. Of course, in enumerating the more subtle ones we are not forgetting the places where there is no secret made of the treatment to these "undesirable" patrons, neither is their an effort to disguise segregation.

AFTER suffering so long a time, the less militant Negroes develop a type of "inferiority complex" that induces them to choose the very worst places to go rather than be subjected to humiliations imposed by segregation.

To make this casual statement means but little unless the individual readers can imagine themselves in the place of the segregated person—stared at as though they were some strange species of a wild animal; made the center of attention by rude arguments.

And what of the militant Negroes? Theirs is always a trying role. Fighting—always fighting for rights that should be freely given them. How rebellious and enraged they become when they think of how they are exploited by the millions; drained for taxes in the name of their "citizenship"; betrayed by the politicians whom they elect (where they are enfranchised) to champion their cause; drafted to fight in segregated regiments for some gibberish about "a world safe for democracy" where they give, if necessary, even their lives. Then always to be confronted by segregation—segregation—segregation.

IT is not a subject for sentimentalizing—and the Negroes are rapidly learning that there is no solution in sentimentalization. Many whispers have been overheard from the lips of ex-service men to the effect that "they won't ever get me again—they can fool me once but not twice in the same way."

But the "worst" of it is, according to the lament of the exploiters, Negroes are turning their eyes to force and they now meet issue with issue, like with like, which carries a very deep significance. According to the program of the past few decades, they have knocked and pounded and pleaded at the door of "freedom" and "liberty" to be admitted. Tearfully they have entreated and prayed. They have not been heard. Now there is a cry coming up from the most progressive of the Negroes and spreading like wild fire—"Break down the door that will not open to you!"

Segregation must go and segregation will go when this slogan becomes the by-word of the Negroes in America. Then the militant masses of black workers will unite with the militant masses of white workers and segregation from the tenement districts of the north to the hell-holes of the south will be ended.

It will not be stopped by rattle-brained "thin ice" doctrines "fillygagged" by the agents (black or white) of the bourgeoisie. Moreover the Negroes are getting disgusted with the same old words to the same old tune for the same old dance in the same old way—they are disgruntled—they are discontented—they mean business and they are mighty damn tired of being segregated.

SPARTANBURG S. C. Herald
JUN 30 1926

WILL BE MISTAKE

(From The Anderson Independent)

A campaign has been launched by a negro organization to raise a million dollars with which war will be waged on the "Ji mCrow" laws. Negroes are tired of having to sit in separate coaches on railroad trains, patronize separate theaters and worship in separate churches in the South.

The wise negroes of the South will save their money. When it is recalled that the organization which is campaigning for a million dollars to wipe out these alleged "last vestiges of slavery" is the same organization that maintains a staff of paid legal hirelings who are sent into every state in the union to represent black brutes on trial for criminally assaulting white women. very few of the type of negroes who enjoy friedly relations with the white people will want to have anything to do with this "movement."

Furthermore, sensible negroes will realize that the so-called leader of this organization, when he announces that the negroes are "determined" to show the white folks, and that they are going to use "mass power" and "serve notice upon the country of the negro's determination to secure and maintain every fundamental right which every other American citizen has," is proceeding along dangerous lines that will result in trouble.

The promotion of amicable relations between the races cannot be had by such procedure, and it is folly for negroes to try it.

This organization whines its remorse over the fact that "the Federal government will use a navy to prevent a man from taking a drink but will not employ a deputy marshal to protect the negro's ballot." The government is probably exercising the same discretion the United States Supreme court did in a decision a short time ago in which the rights of white citizens to segregate negroes in certain localities and prevent them from becoming undesirable home-owners, were maintained by the judiciary.

The pathetic part of the beginning of the million dollar movement was the fact that Clarence Darrow, agnostic of Chicago, was present and made a nice little speech. Darrow is not fit to associate with respectable negroes. He probably realizes that the negro organization will need lots of legal advice before it accomplishes what it wants and was out drumming up trade, although some alleged white men of his perverted mentality might like to sleep in the same hotels with negroes and sip wine in the same churches with them.

Discrimination-1926 General.

Roland Hayes vs. Jim Crow

No less than a score of prominent and interested persons have asked my opinion about the recent "Jim Crow" disturbance that thrust out its ugly tentacles and clutched at the throat of our sweetest singer.

S. T. Whitney

Mr. Hayes is not only an artist of the highest type, but he is also a showman, and it is as a showman that I can fully appreciate the unfairness of the attack made upon him. The assault, to my mind, was both untimely and cowardly.

When Mr. Hayes sings to the people of all nations, races and creeds—sings so sweetly and soulfully that they forget the color of the singer and remember only his artistry—he is doing more to abolish the "Jim Crow," break down the hateful barriers of race and color prejudice than self-disant race leaders, preachers and politicians, whose fulminations, vituperations and resolutions have about as much general effect as a pyrotechnical display held in Mammoth cave. They are notoriously long on talk and short on deeds.

How many of his critics have the soul, the sensitively attuned emotional natures, to enable them to feel the wrongs done by people as Mr. Hayes feels them? He is a sufferer, not a reformer. Why should he be asked to make the supreme commercial sacrifice? None of his critics have set him an example. Why should he be called upon to sacrifice his career in an effort to overthrow an evil that has resisted the combined attacks of all and sundry?

It is a conservative estimate to say that at least two-thirds of the people of our group in Washington, D. C., and one-half of them in Baltimore are daily affected by some form of segregation, discrimination and "Jim Crow." Are they compelled to submit? Nine-tenths are "Jim-Crowed," segregated and discriminated against of their own free will and accord or because they would lose their jobs or suffer other inconveniences and hardships did they not submit.

A white gentleman born in New Orleans, a preacher and a journalist, said to me while we were playing San Antonio, Texas: "I admire Dr. Dubois because he is a scrapper. Every Colored person should be a radical and a scrapper. I have no sympathy for them and their wailing and lamentations about 'Jim Crow,' segregation and disfranchisement. They have the remedy in their own hands and are too spineless and cowardly to apply it. Why don't they refuse to patronize any store that draws the color line? Why don't they refuse to be 'Jim-Crowed' by street car and railroad companies? They should walk, stay at home or build their own means of transportation. Who compels them to go to the alley entrance and climb from three to six flights of stairs to sit in the peanut gallery of a 'Jim Crow' theater? Why don't they unite their vote and use it to force politicians to give them the things they desire? The issue must be forced by deeds and not gab, and their enemy must be faced by a solid phalanx of determined human beings willing to make the supreme sacrifice for their rights as American citizens."

Requesting Mr. Hayes to return his Spingarn medal is baby talk. He deserved the honor. Every person who has received it has merited the distinguished emblem. Any person who devotes his time, labor and money to the uplift of any people deserves all the medals that can be coined and pinned upon him. The people who greatly need uplifting don't wish it and are not vitally interested. If they were, they would uplift themselves. The people who are honestly interested in uplift don't need it, and there you are.

Most of our so-called uplifters are self-lifters. It is our mental attitude toward the evils of "Jim Crow" that needs uplifting. When this takes place we will no longer submit to the system. It will then become unprofitable, and when a thing becomes unprofitable in this commercial age it soon becomes obsolete.

Our mourned Bert Williams refused to be made a goat or a martyr to the uplift business. He said the only successful uplift work he ever did was lifting an elevator, for which he received $5 per week and a recommendation from his employer; but for his efforts at Racial uplift he received nothing but criticism and ingratitude. We wrote four uplift shows and while we were struggling to keep the shows from sinking and ourselves from starving, those whom we were trying to uplift were climbing back stairways to the "buzzard roost" of some "Jim Crow" theater or breaking down the doors trying to gain admittance to see String Beans and hear him tell smutty jokes.

Hundreds who are in position to use their influence against the "Jim Crow" allow themselves to be throttled by special privileges. The southern railroads are bound by law to give Race patrons equal and separate accommodations. The separation is always evident, but the equal accommodations are as painfully absent. A train man of our group told me last Sunday that the railroads throttled complaint by giving passes to most of our ministers and others of influence. If the money we give the N. A. A. C. P. keeps the throttling noose from about the necks of its promoters, by all means give them our money in such huge and ever increasing quantities that the men who conduct its affairs will not be tempted by special privileges, intimidated by force nor confronted by the specter of starvation or lost positions.

Some of our critics only attack those who are doing something worth while. Their motive is cheap publicity and personal aggrandizement. We would like to believe that William Tell shot the apple from his son's head; that Frederick the Great was scolded and made to fetch wood and water by a peasant woman; that Washington never told a lie; that Christ was conceived by the Holy Ghost and born of the Virgin Mary; that Abraham Lincoln, Teddy Roosevelt and Booker Washington were truly great Americans; that Dr. Dubois, Kelly Miller, Robert Moton, William Pickens, Robert S. Abbott and the Defender are doing a great work, but every time we fell secure in our faith some little, red-eyed, ferret-nosed newsmonger roots in slime of repented sins, removes the stone from the sepulchre of unholy deeds, breaks down the closet door and uncovers the family skeleton of those we admire for no other reason than to shatter our faith and ideals and gain a little cheap publicity.

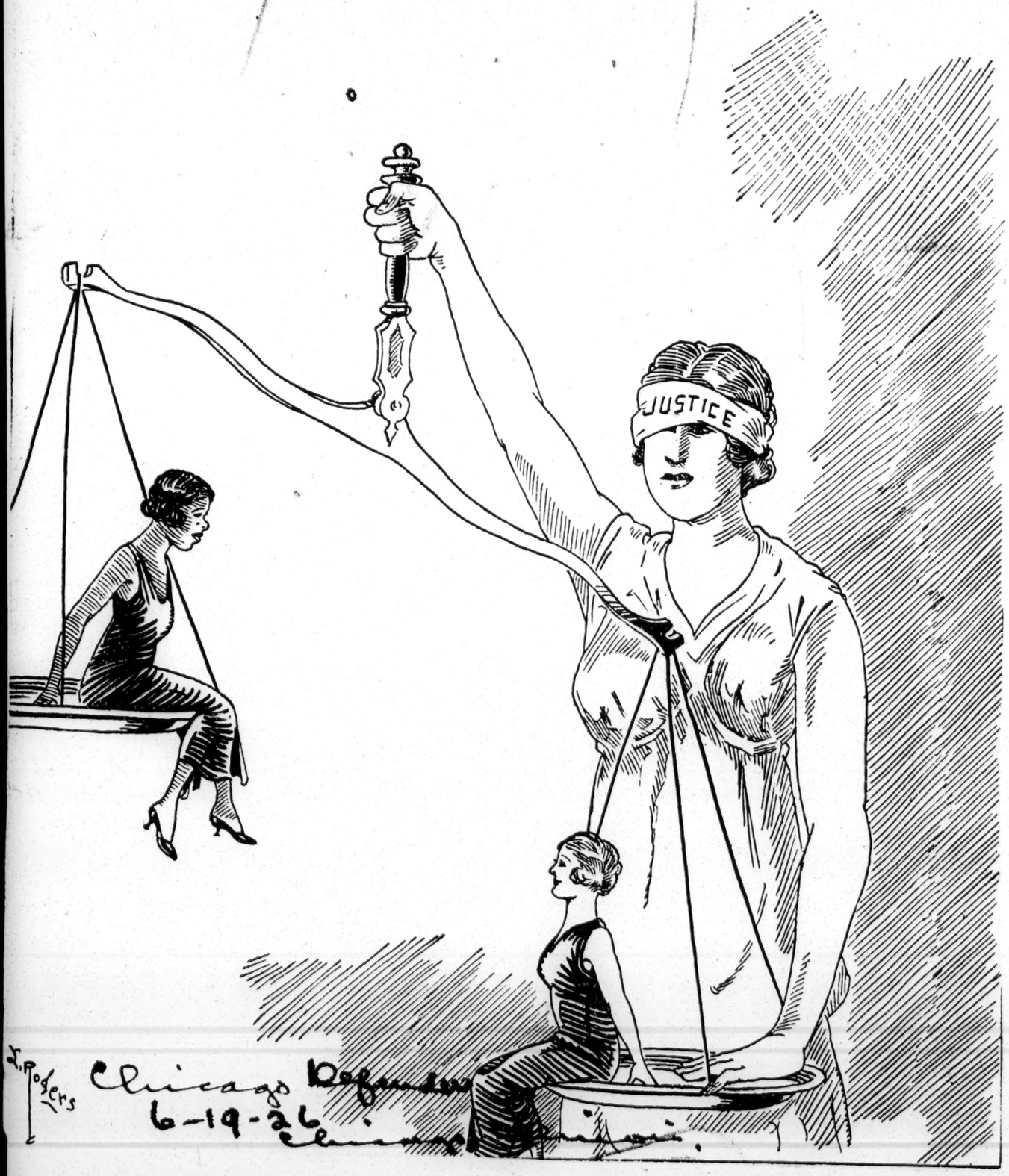
If the critics succeed in silencing the golden voice of Roland Hayes they will have crucified the highest expression of Race art upon the mean little altar of selfishness and cowardice.

We celebrated Mr. Starr's re-election to the presidency of the T. O. B. A. by presenting for the first time our new show, "Rainbow Chasers," to more than 1,600 enthusiastic Bijou patrons. All the T. O. B. A. officers were re-elected, a magnificent expression of confidence in these officials.

Drs. Lester, Perkins, Davis, Springer, Norris, Bothic and Singleton were welcome visitors back stage. Dr. D. W. Stone is the proprietor of one of the most up-to-date drug stores in Nashville. Our girls gave him all their patronage. We were conducted through the various rooms, offices, etc., of the National Baptist Publishing building. It is a magnificent structure, five stories high, constructed of white stone and finished on the inside with white marble and colored tile. The floors are all of a hardwood finish, outfitted throughout with the latest scientific fireproof equipment, and it is the last word in modernity. We were made welcome by Rev. J. T. Brown, editor, and Rev. A. M. Townsend, secretary. On the fifth floor is a cafeteria, conducted by C. H. Thorne, that is all that can be desired. It has trebled its business since our last visit to Nashville. Allen Martin and Walter Phillips, chefs, are the chief factors in the success of the cafeteria. We were shown through the People's Bank and Trust company by Mr. Hawkins, the cashier. The Y. M. C. A. at Fourth and Cedar Sts. occupies a splendid site and is an impressive building. They have recently been offered $200,000 for the building. Prominent among those responsible for the purchase of the present commodious quarters of the Y. M. C. A. are Preston Taylor, J. W. Grant, R. H. Boyd, J. C. Napier, H. A. Boyd and William Beckham. The organization bears this distinction—it is incorporated and functions independently and successfully under charter from the state of Tennessee. It is the only Race Y. M. C. A. in the country that operates independently of the white organization. It receives substantial support from its rentals. In the building there are two barber shops, the Citizens' Bank and Trust company, a tailor shop, fruit stand, transfer company, drug store, printing shop, two insurance companies and a large storeroom for Singer sewing machines. It is the headquarters for the Nashville branch of the N. A. A. C. P. and can accommodate 500 men. We were pleasantly and comfortably housed at the Grand Central and People's hotels. The Grand Central is new and offers excellent room accommodations. Next week at Lincoln theater, Louisville, Ky.

AMERICA

(Comment on Editorial Page)



Diserimination-1926 Georgia.

The Iniquity Is Just as Great

Did not the City Council act in bad faith with the public, when it promised last Thursday, that the public should have a hearing on the Barber Bill, and then on Monday, rushed an ordinance through the City Council, unanimously, without giving the public a hearing? We wonder if the City Council thinks it can fool the people all the time, and that they do not have to pay any attention to the public's wishes. With a great number of Christian and Civic organizations protesting against the unwisdom and unconstitutionality, as well as the infamy, of the ordinance, the City Council passes a substitute for the original Barber Bill, with all of the viciousness and race hatred that was contained in the original ordinance. The original ordinance sought to make it unlawful for Negro barbers to wait on white folks at all. The principle was so vicious and un-American until Atlanta, almost enmasse, rose up and protested against the adoption of the ordinance. The City Council unanimously reconsidered the ordinance, with the understanding that the public should have a hearing, that both the friends and the enemies of the ordinance might be heard. When the Committee met for the public hearing on the eleventh, on motion of Councilman Orme, the hearing was postponed. But, without notice to the public, under the leadership of Mr. Orme, the Monday following the postponement Thursday, a substitute was rushed through Council, without a public hearing, with all of the iniquity of the original ordinance.

The substitute provides that it will be unlawful for Negro barbers to wait on white women and white children under fourteen years of age. Now, there are some good lawyers in Council, and among them is Mr. Orme, and they know well that the proposition is unconstitutional, and was passed in answer to a morbid sentiment growing out of a desire of certain white barbers to deprive a certain class of black barbers of the opportunity to work and earn a living. It may be argued that it was for the protection of the white women and children. That argument is downright sophistry, and it is the same old stuff that some white men resort to, when they want to do the Negro harm; they hide behind their women and children. We glory in, bow to, and worship at the shrine of the white woman's purity and virtue; of the innocence of their children, and we say, that they need no protection by law, to make secure their virtue, and to insure their innocence and integrity. No better women live anywhere on God's Earth, then southern white women. And, the white man, or men, who advance such argument to put across an inhuman proposition, use their good names and their records of stainless virtue to hide their real motive of striking humanity a blow, because it is black.

We had hoped that Atlanta had redeemed herself in the eyes of the public, and that the Barbers Bill with all of its meanness and race hatred was buried, and that Atlanta was saved from the adverse criticism, and bad advertisement that would logically follow. Do the members of the City Council think more of the votes of the Barbers Union, than they do of Atlanta's reputation? Are the few hundred thousand dollars that the Barbers Union pays taxes on worth more to Atlanta, than the millions that the Negroes pay on each year? If it is wrong to prohibit Negro barbers from waiting on white women, it is wrong to prohibit them from waiting on white men. If the principle were just to deprive them from waiting on white women, the same thing would be true about white men. Until Georgia abandons its dual policy, of one policy for white men, and another for Negroes, we are going to lag, our highways are going to be impassable, our taxes are going to be high, and our educational facilities are going to be inadequate. Any government, city, state, or national, that legislates to give one set of men jobs, and to put another set out of jobs, to give ont set of men advantages, and another set disadvantages, to take bread out of one set's mouths, and put it in another is planning to impede its progress and growth, and threatens the perpetuity of free institutions.

We cannot understand why lawyers will pass bills that they know are unconstitutional. We cannot understand why the City Council of Atlanta would unanimously reconsider a bill for a public hearing, and then unanimously pass the same bill, without giving the public a hearing.

But, there is only one remedy, with which you can reach representatives, and that is the BALLOT. When they misrepresent you, put them out of office, and elect a set that will have some respect for the wishes of the people when expressed.

Negro Barber Ban Limited To White Women, Children

Negro barbers will not be permitted to serve white women or children under 14 years of age, if Mayor Walter A. Sims approves a bill passed Monday afternoon by city council.

This was offered as a substitute and compromise measure for the resolution preventing negroes from shaving white patrons, referred to the ordinance committee of council for a public hearing. The amended resolution was passed unanimously.

All barber shops, according to provisions of the ordinance, will close at 7 o'clock every week night with the exception of Saturday when the closing hour will be 9 o'clock. Violators of the measure will be fined not in excess of $200.

Councilman A. J. Orme, of the Eighth ward, introduced the measure and Councilman D. W. Adams, of the Twelfth, seconded it. Mr. Orme was given a vote of thanks by council on motion of Alderman W. B. Hartsfield, of the Third.

City Attorney James L. Mayson stated that he thought the new provision legal.

James Morton, of the committee on church cooperation and the evangelical ministers' association, stated that he had not concurred in the provisions of the substitute measure. He declared that although Mr. Orme had said that all parties had agreed, the church committees had not seen the new proposal until it was read in council. He also objected to passage of this measure without a public hearing, which, he said, had been nefinitely promised.—Atlanta Constitution.

BLACK BARBERS AND WHITE CUSTOMERS

Verily the day in which a black and white horse cannot be hitched together without occasioning a great deal of comment and probably some legal action on the one doing the hitching, is upon Georgia. Not content with seperate cars, seperate schools, seperate places of worship, seperate elevators, seperate everything that the mind of prejudiced men could devise, Atlanta now proposes a new ordinance which would make it illegal for a black man to shave a white customer. No matter can the Bourbon if this ordinance passes, go into the immaculate shops of Herndon, and these shops have no equal in the state of Georgia, and comfortably relax in the luxurious chairs and have his tonsorial wants filled by a skillful and competent Negro workman. This breaking of the customs of a lifetime must come to that city because of the peculiar slant which that state, above all other peculiarly prejudiced states, has on the kind of relationship which must exist between the races. At least this would seem to be the case were the careful observer not to realize that there was an economic reason which far outweighs the one of prejudice.

The proposal of this ordinance simply means that the white workmen of Atlanta barber shops are finding it hard to maintain themselves as long as Negro shops catering to white trade are more sumptuous and well fitted than their own. They are finding that then will be more dollars to come to them if they are able, under the guise of maintaining the "standards of Geirgia, to make it illegal for Negroes to work on white customers. By carrying out the scheme of prejudice which has been so well nurtured in that state a little further, they will be able to remove the only real competition which they have to meet. Simple isn't it? This efficient use of prejudice. But foolish as well as simple, when one realizes that the whole of the proceedure is only the play of children or the serio-comic and pitiful gesture of childminded grown folks, and it gives evidence of such a changed Georgia to that of past times. Who could imagine a Georgia of a little while ago in which a white man would shovel coal, shine shoes, cut hair, wash dishes, dig in a ditch, drive a delivery wagon or argue for the opportunity to do these things "like a nigger"? Verily strange days are upon Georgia as they are upon all of the other states which have been famous for the aristocratic tendencies of their "white folks." Just another proof of the truth of the old adage to the effect that

"hard times will make a monkey eat pepper."

What will white Atlanta do about this new ordinance? That too is problemmatical. What it does will depend largely upon the attitude to those white men who have been accustomed through a lifetime to the ministrations of skillul Negro barbers as well as to the more fairminded and sano members of that commonwealth, and there are some of those in Georgia, who realize that in its efforts to make a complete seperation of the races there have been some rather comical things proposed and enacted into law. The Express feels that the ordinance will fail to pass as did that of several years ago which would have forbidden the teaching of Negro children by white persons. But should this journal be in error and should the ordinance become a part of the law of that city, Atlanta and the state of Georgia as well will be sure to in for as great a bit of ridicule as can be imagined. The things is an evidence of prejudice in its most ridiculous and mirth provoking aspect. And prejudice is always ridiculous.

NEGRO BARBER BAN LIMITED TO WHITE WOMEN, CHILDREN

Substitute for Measure To Prevent Negroes From Serving Any White Person Voted.

MAYSON BELIEVES PROVISION LEGAL

Church Committees Deny Statement That They Had Agreed to "Compromise" Measure.

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Macon, Ga. TELEGRAPH

FEB 1

THE MATTER OF ADVERTISING

When Atlanta's City Council, listening to the white union barbers and the Ku Klux elemen of the city, passed an ordinance prohibiting Negro barbers from serving white patrons, The Telegraph said, aside from the moral question involved, that Atlanta and Georgia would receive out of it more bad advertising than from anything else narrow we have ever done. It has become apparent, as the exchanges come to this desk, that Atlanta can not, by spending the $250,000 she has raised for an advertising fund, offset the effects of that ill-advised action of her City Coulcil.

It is heartening that the greatest volume of protest has come from Southern newspapers. The Montgomery Advertiser, commenting upon the incident, says:

> The Macon, Ga., Telegraph denounces denounces Atlanta for its most recent "brainstorm." The city council has passed an ordinance forbidding the Negro barber shops of Atlanta to serve white patrons. "Her most recent brainstorm is no laughing matter," says The Telegraph. "It is something that is serious in its foreboding and in its symptoms."
>
> This is about as shady a piece of legislation as has come under our notice in a long time. It is mean, petty, unchivalrous, unjust and shameful. Nothing brave or fine about it. The viciousness of the ordinance is so obvious that it does not even invite argument.
>
> We can only marvel that men in high public office can be so indifferent to their own reputations as thus to violate accepted principles of equity and common justice—and for the sake of personal political gain.

The Greensboro, N. C., News, says: "So far as can be judged, the ordinance of the city council of Atlanta . . , is a typical instance of Georgia insanity. Continuing, the North Carolina paper says: "It is a frank use of a white man's government to take a legitimate business away from black men and place it in the hands of white men without reason or justice."

Within our own borders, the Columbus Enquirer-Sun called the ordinance "vicious and cowardly—a perfect manifestation of the Klan spirit in the birthplace of the present hooded order."

From further North, but still in a State that cherishes the fact that she is of the South, comes an editorial that is as vicious as the action of Atlanta's council. Under the heading, "Georgia, There She Stands," the Baltimore Evening Sun comments:

> If North Carolina and Virginia, two of the richest of Southern Commonwealths, desert the gods of ignorance and superstition, there is no telling what may happen.
>
> In the hour of doubt, however, Georgia stands firm. Let others move in the direction of intelligence and civilization if they will, Georgia is not tempted. The Board of Education of Atlanta yesterday adopted a resolution to prohibit the teaching of evolution in the public schools.
>
> So long as Georgia, the Moonshine State, holds to the old absurditics, the South may still hope that ignorance and darkness will win. While there is Georgia, there is hope, Virginia and North Carolina notwithstanding.

No matter how unfair the editorial of the Baltimore Sun may be in its general indictment of the State (unfair even to those Atlantans of great numbers who protested the action), it is indicative of a feeling that Georgia would not like to have directed at her.

Macon, Ga. [illegible]

FEB 4 - 1926

ATLANTA'S BRAINSTORM

Atlanta is very frequently the center of brainstorms that sometimes are local and sometimes go out to the rest of the country. Generally, the remainder of us, knowing Atlanta, and having a certain affection for her, merely laugh at her childishness. Her most recent brainstorm is no laughing matter, however. It is something that is serious in its foreboding and in its symptoms.

The City Council of Atlanta has passed an ordinance making it illegal for negro barbers to serve white patrons. The ordinance may have good political effect, since it is conceivable that it arouse out of the demands of the white union barbers and not only meets their demands, but also satisfies the rabid Ku Kluxer who professes to hate the Negro.

Not even the most senseless person, no matter no wignorant of the law—unless it be one who enjoys the sublime ignorance of an Atlanta councilman—could expect such a measure to stand up to a test of its constitutionality. It is in the grossest violation of the provisions of the American Constitution, which makes certain guarantees to Negroes, as well as to white people. From a strictly moral ground the ordinance is a high-handed and low-minded procedure. There is no justification for it in any of the moral codes that one can summon to mind. Certainly it carries to the rest of the world a conception of Georgia narrowness that surpasses anything that we have yet given forth in the way of bad advertising.

The truth is that the Negro barber shops in Atlanta and Macon and everywhere else that cater to the white patrons cater to nothing but white patrons. The State has stringent sanitary regulations. If the Negro barbershops do not meet those regulations, they can be closed. Otherwise, there is no earthly excuse for such a foolish ordinance. It is to the credit of the more level headed Atlanta citizens that they have asked Mayor Sims to veto it. If any such silly policy were pursued to its logical conclusion we should have to do away with the Negro waiters in restaurants and the Negro cooks in the kitchens.

Discrimination - 1926

Georgia.

Hotels Turn Away Arabian Shriners Here

Owners of Acres of Lands Around Cairo Seek Night's Lodging.

In Arabia Sheik David Lazarus and Sheik Elder J. Temberfeld, of Cairo, own herds of camels. Their lands stretch acres upon acres away across Sahara's dunes. Their word is law out there. A goodly part of the spices passing through the sunny streets of Cairo belong to them. Their myrrh, frankincense and silks are transported in bales to their Arabian tents upon endless caravans of camels.

Yet last night in Atlanta neither Sheik Lazarus nor Sheik Temberfeld could put up for one night's lodging at a single Atlanta hotel on which they called.

To some dozen hotel clerks, as the Arabians applied at one caravansary after another, the visitors explained —they were sheiks. They had come here to help "a friend who is down and out." But the hotel clerks laughed. Sheiks? Did they mean they were heroes of some motion picture film? Sheiks? No, no lodging here—no sheiks with black skins!

In vain the men from Arabia argued. "Back in Arabia," said Sheik Lazarus, "we do not turn away a man because of his color. Back in Arabia a man is a man, whatever his skin!"

"You keep me out because of my color?" remonstrated Sheik Elberfeld. "I cannot help my color. I am a gentleman. I speak five different languages.

Yet not one of these five languages was understood by the hotel clerks when it came to arranging for a night's lodging here.

Both are members of King Solomon's lodge, No. 1, F. & A. M., the oldest lodge of Free Masonry in the world. Both are members of the Ancient and Arabic Order of the Mystic Shrine. Temberfeld has been a member of King Solomon lodge for 20 years; Lazarus for 15 years. Neither of these Nazarenes has ever shaved or had his hair cut. They like Atlanta, they said Thursday night, although they do not understand southern customs fully.

When the two seeking lodging for the night finally came to the office of The Constitution, Councilman Harry Roberts, of The Constitution's composing room, extended sympathy to the strangers. He invited them to his home. He gave them a place to sleep for the night.

SAVANNAH, GA., Press

AUG 12 1926

Where Tribune Errs.

(Atlanta Constitution).

Under the caption, "Mr. Borah in the Home of Nullification," The Chicago Tribune indicts the Idaho Senator while "in Georgia with having shut one eye "which might see the 14th and 15th amendments" and with having used the other eye "to see only the 18th amendment."

That is to say, The Tribune, commenting upon Senator Borah's Augusta address, pretends to see him as having "winked" at what it terms "nullification" in the South —an alleged denial of the negro's rights and privileges of citizenship as guaranteed under the two amendments adopted following the proclamation of emancipation—while demanding a strict enforcement of the later amendment dealing with prohibition.

Not only is there no statutory nullification of the 14th and 15th amendments in Georgia, or in any other Southern State, but the negro enjoys to the utmost every right of citizenship that is enjoyed by the white citizen.

If the negro pays his poll and property taxes and registers he is qualified to vote in the general elections just as are white citizens who must meet the same conditions.

Thousands of them do vote in Georgia and in other Southern States. Those who do not vote have only themselves to blame. Less than 50 per cent. of the qualified white vote exercises the ballot franchise.

The negro citizen enjoys every governmental service to the same extent as the white citizen. He has the same protection under our system of government as the white citizen. Before the bar of justice there is no color line. The laws are made and enforced without racial considerations.

The whole specious argument as to so-called negro disfranchisement in the South, whether made in the press or on the floor of congress, is based on a misconception or a misunderstanding of our primary election system. In the South, with the exception of two States, the Republican party maintains State organizations for national elections only. Therefore there are no Republican State or Congressional tickets. The primary nominations under such a one-party political situation are equivalent to an election. The primary is the election. The general election is entirely perfunctory—or merely a form to comply with law. In Georgia and in other Southern States the primaries are not "Democratic primaries" but are white primaries, and in them white Republicans participate as do white Democrats.

In compiling the election vote only the votes cast in the general election count. Hence while a primary nomination may have been made in Georgia, to illustrate, with a total vote cast of 250,000, the same nominee may be legally elected by less than 10,000.

The spread between the primary vote and the general election vote is always great. When the vote is officially compiled, and the editor of The Tribune, or some Northern Republican Congressman, attacks the South on alleged negro disfranchisement, the official vote of the general election is compared with the population, and with the qualified vote. At once the howl "disfranchisement" is set up—a fallacy based upon misunderstanding, or a deliberate attempt to deceive. In the North it is different, for there the two parties carry their fight to the regular election and a full vote is the consequence.

Discrimination - 1926 Indiana.

ASK COURT TO FORBID 'JIM CROW' SCHOOL

Indianapolis People Fight Segregation

Indianapolis, Ind., March 12.—The appellate court of the state of Indiana, consisting of two divisions of three judges each, have been considering and deliberating for several months upon a decision of the high school case brought by Archie Greathouse, a prominent citizen of the state of Indiana, on behalf of all other taxpayers to enjoin the school commissioners of the city of Indianapolis from erecting and maintaining a high school for the exclusive use of citizens of the Race.

This case was originally filed in the Marion superior court by W. E. Henderson, R. L. Bailey and W. S. Henry, Indianapolis attorneys, and the superior court of Marion county decided in favor of the school board.

Subsequently the National Association for the Advancement of Colored People became interested in the case and employed the same attorneys to perfect an appeal to the appellate court of the state of Indiana.

The appeal was argued on Dec. 16, and the court on Feb. 25, after due deliberation, were unable to reach a decision by reason of the fact that the appellate court was evenly divided.

Under the statute creating the appellate court of the state of Indiana it is provided, "Whenever, upon the determination of an appeal, it shall appear that the three judges of the division do not concur in the result, the case shall be submitted to and be decided by the entire appellate court and, in that case, if four judges shall not concur in the result, the case shall be transferred to the supreme court. * * *" The appellate court, being thus hopelessly divided, pursuant to this statute, transferred this case to the supreme court of the state of Indiana, consisting of five judges, for final decision.

It is believed that the supreme court will decide in favor of the appellant. Should it affirm the lower court the attorneys representing Mr. Greathouse will carry the case still further.

"JIM CROW" SCHOOL IS LEGAL

Indiana Supreme Court Places "O.K." On Segregated High School.

(Special to the Pittsburgh Courier)

INDIANAPOLIS, Ind., Apr. 8.—The Indiana Supreme Court last Wednesday attached its O. K. to the "Jim Crow" High School now under construction in this city and which has been the storm center of certain factions for the past two years. The Court passed on the case last week when it rendered a decision favoring the school board attorneys.

Two years ago the school board started building a proposed high school at 12th and West streets. At this time it was stated by the board that the school would be used as a high school for Negro students, a statement which met with the instant disapproval of the best element among the race. Protests were immediately lodged with the school board. Committees were authorized by various organizations to confer with the school board; the Inter-racial committee took a hand — but seemingly to no avail. Sinister hands are said to have appeared and whispered confabs held, resulting in the decision on the part of the board to pay no attention to the desires of the colored citizens who resented the erection of said school.

Mr. Archie Greathouse, one of the loyal citizens of Indianapolis and a staunch race man, decided to file a suit to test the legality of the erection of the proposed school. His first suits were started two years ago to stop the construction of the building, alleging that it was a move towards race segregation. Superior court sustained a demurrer brought by school board attorneys on the ground of insufficient facts. Greathouse's attorneys then appealed the case to the Appellate court, where oral arguments were heard some weeks ago. Appellate Court, unable to agree on the case, transferred it to the Supreme Court, where arguments were heard again In the opinion, written by Judge Benjamin Willoughby, and concurred in by other judges' action in sustaining the demurrer was upheld. Thus ended, so far as the court is concerned, at present, the high school question of Indianapolis.

Mr. Greathouse and his attorneys are not discouraged. They are now planning to take other steps, the first of which will be to seek a rehearing of the case. Mr. Greathouse by financing such a fight for the future educational welfare of the race in this city has made for himself among his people a place which will remain forever warm and secure.

The school case has held the attention of the local people for many months and many angles have developed which has caused concern among the better element of citizens affected by this school situation. One of the instances is that of a committee of colored people who called upon the school board and asked them to change the proposed school's name from Thomas Jefferson to that of Crispus Attucks. Various individuals point to the fact that inasmuch as the citizens knew that the case was still in court and that no decision had been rendered; that the court was at that time reviewing the case with the express purpose of determining whether or not there was to be a school on this site at all, such a request from a committee of colored people would only create the impression in the minds of the school board and court that the Negro of Indianapolis not only wanted a segregated high school—but they were anxious to have it named "Crispus Attucks" so that there could be no doubt about it ultimately becoming the property of the Negro. Have you ever heard of a white population accepting a school with a Negro name? Certainly not!

The school site is located at Twelfth and West streets and borders on the worst to be found in the city. Dumps, and many other objectionable features surround the building. There are few improvements in the neighborhood and the street car service at present is of the worst kind. In fact, the school will be reached only through the service of a semi-jim crow car line, unless additional car lines are built to take care of the students.

Similar cases have been tried with success in other cities and it is hoped that the local Negro population will awake and throw themselves solidly behind Mr. Greathouse in his great and praiseworthy effort to stamp out jim crow high schools in the state of Indiana.

The modern girl doesn't keep it a secret when she kisses a man. She keeps it a secret when she doesn't.

AUBURN, IND., STAR
Thursday, September 9, 1926

NEGRO DEMANDS LOT IN WHITE PART OF CEMETERY

New Castle, Ind., Sept. 9.—The city council today was faced with a complaint of race segregation in South Mound cemetery. Alphonse Kimbrough, colored, has protested against the refusal of John Byers, cemetery secretary, to sell the mother of Earl Cooper, deceased world war veteran, burying space in the "white section."

Discrimination–1926

Illinois.

Judge Fines Theater Owner for Jim Crow Seating Plan

Discrimination attempts against members of the Race in Chicago received another blow Tuesday morning from Municipal Judge Francis Borrelli of the Harrison St. court when he fined Frank Duncan (white), 65 W. Maple St., doorman for Frank Levin's 10-cent movie theater at 326 E. Adams St., who refused Mrs. Blanche Wright Page admittance to the theater Nov. 24.

At that time Mrs. Page, wife of Attorney G. Morris Page, 3518 State St., purchased a ticket at the theater window and started inside.

Duncan, the doorman, told her she could have a seat down the front and nowhere else. Mrs. Page did not want to sit down front. She wanted a back seat and so informed the doorman, who blocked her attempt to enter and told her to go to the window and get the money back. Mrs. Page got a refund, then she went to the Harrison St. court and obtained a warrant for Duncan's arrest.

Released on Bond

He was taken into custody Dec. 9 and released on a $400 bond signed by Levin, manager of the theater. After two or more continuances the case was disposed of Tuesday, when Judge Borelli fined Duncan $25 and costs.

"You can't practice any discrimination here," the court told Levin, "and you've got to pay that fine," he added.

It was brought out at this hearing that Levin had been prosecuted before in a similar case and in that instance had promised the judge that he would desist thereafter.

The decision in the Duncan case thus handed down by Judge Borelli makes clear the point that it is not only a violation of the law to discriminate against anyone in attendance at a theater by refusing admittance, but it is also equally unlawful when one is directed to occupy a seat against his will when such a seat is not reserved and is of the same class and price as the one so directed to occupy.

According to legal authorities, Mrs. Page or any other theater patron has prima facie evidence for a civil suit against theater owners practicing such arbitrary measures as a result of Judge Borrelli's finding in this case.

RESTAURANT BARS NEGRO DELEGATE

Many White Students at the Evanston Meeting Resent the Discrimination.

GO TO NEGRO CAFETERIAS

Conference Ends With Resolutions Favoring American Entry Into League and Court.

Special to The New York Times.

EVANSTON, Ill., Jan. 1—The final day of the interdenominational student conference was given over by the 900 seudents, representing twenty denominations and 176 colleges in the United States and Canada, to summaries, discussions and the adoption of resolutions nd reports, the fruits of the four-day session.

During the discussion of the report of the Findings Committee on the church and its attitude to racial discrimination, it was learned that a negro delegate, C. G. Blooah, a Liberian graduate student at the University of Chicago, had been barred from a delegation dinner at a restaurant in Evanston near the church where the conference is meeting.

Mr. Blooah had been invited by Treadwell Smith of the Union Seminary delegation to meet others in the delegation at dinner. The Liberian told Mr. Smith that his admittance already had been refused at the restaurant where the dinner was to be held. Mr. Smith then went to the manager while thirty students waited at the door, to ask permission for Mr. Blooah, but the manager refused, saying that guests in the dining room would not stand for it.

Several of the students proposed that the delegation and its guests boycott the restaurant. It was finally decided, however, to go on with the dinner. Mr. Smith, Mr. Blooah and several others did not attend.

"Instead," Mr. Smith said, "we walked across town to a nice negro restaurant where we had a good dinner and an intertsing discussion on racial and international relations."

After hearing this, it was proposed that the Conference as a whole boycott the restaurants near the church. This proposal was turned down. At noon several hundred of the students walked across town and took their luncheon in negro restaurants, while others persuaded negroes to accompany them to one of the cafeterias named in the boycott proposal. On this occasion the negroes were received.

It was said during the discussion that the question of negro eating places at several Northern universities was a real problem for the students. Negro students at Columbia and Union Seminary in New York, a delegate declared, had to go half an hour's walk from their lectures to find restaurants that would receive them, because Amsterdam Avenue and Broadway cafeterias would not admit them.

The conference adopted and approved a report calling for the abolition of military training in church and denominational schools, and other colleges and universities, including the mmediate abolition of compulsory military training, in land grand institutions such as the State University.

During the discussion of this report 181 students placed themselves on record with a promise that they would refuse to participate in any manner in any future war. Sixty-five said that they could not declare now that they would refuse service in war and 215 said that they were unable to decide on their stand. Several hundred refrained from recording themselves.

Reports on industrial relations advocating the laboratory method for church members in learning about industrial problems and a free pulpit in the expression of opinion on labor matters were approved. During the afternoon several college fraternity members attacked the Greek Letter College Society system as undemocratic and unchristian.

Following the discussion of war and militarism the conference voted to support entrance into the World Court and the League of Nations by the United States and to send copies of the resolution to Congress and the President.

At the night session Milton Halsey Thomas of New York introduced a resolution on eugenics calling for the legalizing of the dissemination of information for controlling birth.

He further asked the approval of the conference for a plan of progressive elimination of those who by heridity might be classed as mentally unfit by sterilization and segregation. This was one of the last matters to be discussed at the night session.

In discussions of the church and education, George E. McCracken of Princeton said that religious education in the colleges was a travesty, that it was either religious nor eduction. He declared further that the scinetific principle in research in colleges was impossible today, that pressure was brought to bear on every teacher by vested interests from which the colleges draw their support that made free inquiry impossible.

Asserting that it was impossible to get information on religious education at Princeton, Dr. McCracken proposed, as a step toward free inquiry, the abolition of theological seminaries and the substitution for them of the education of religious workers in secular institutions.

Gordon Bigelow of Union Theological Seminary, in submitting the report of the commission studying the racial, war and industrial problem, named the Klan, the American Defense Society and the National Security League as organizations that obstructed a solution of the racial and war prevention problems.

"The Klan," he said, "has gathered under its medieval trappings most of the morons, is peculiarly antagonistic to the religion of Jesus and is a menace not only to America but to the entire world.

"If the standards of every church were sufficiently Christian to exclude all Klansmen and all bigoted Nationalists then would youth have more faith in organized Christianity."

A delegation from Hamlin University, St. Paul, charged that by its attitude toward birth control the Church was encouraging the reproduction of the unfit and was evading the question because it was afraid. The conference approved a motion which was referred to the findings committe to withdraw a part of the support now being given to foreign missions and voted it toward stopping this source of "polluting the country with the mentally and physically unfit."

The conference approved a motion suggesting the formation on a committee for the purpose of working out a plan for the unification of three great Protestant young people's organizations. The Christian Endeavor Society, the Epworth League and the Baptists Young People's Union. Another plan was approved for joining up these various Christian organizations in a definite cooperative scheme with the Federal Council of Churches.

Waiter Is Charged with Refusing to Serve Negro

William Burkhardt, waiter in the Messinger restaurant at 3 West Grand avenue, was arraigned before Judge Albert George yesterday on a charge of discriminating against a colored woman patron, Bobbie Payne, 4133 Indiana avenue. She alleged that Burkhardt refused to serve her food. The case was continued to March 9.

LUNCHROOM SNUB JAILS THE WAITER

A Civil Action For Heavy Damages Will Be Filed Against Employer

A warrant issued by Judge Alb. B. George for the arrest of Wm. Burkhardt, waiter in Messinger's Lunch Room, 3 W. Grand avenue, for violation of the Civil Rights Bill of Illinois, brings the discriminatory practices of that corporation to trial in the criminal courts of Chicago. A chain of restaurants is operated in this city by Messinger.

Mrs. Bobbie Payne, 4133 Indiana avenue, is named as the complaining witness. Burkhardt is charged with having violated the law of Illinois in refusing to serve her food when she applied for it. Mrs. Payne, a student at a loop college of beauty culture, asserts that she was refused service on two different occasions.

Would Serve Her In Kitchen

On the first visit, January 18th, Mrs. Payne declares she was denied service by Burkhardt who told her pointblank that he could not serve colored. The gallant gentleman added, however, that she could eat in the kitchen or carry her food out.

The next day Mrs. Payne was accompanied by one of her white classmates, who demanded that the waiter serve them both. He refused to serve Mrs. Payne. They then requested the name of the waiter. He refused to give it. The name of the manager was their next request. This was also refused.

Special Officer Serves Warrant

Unable to obtain these names, Mrs. Payne sought the advice of her lawyer, Blaine G. Alston of the firm of Ellis and Westbrooks. A John Doe warrant was secured and a special officer detailed to accompany Mrs. Payne to make the arrest. She pointed out Burkhardt as the man who refused her service. He was immediately taken into custody. Bonds of $1,000 were made by friends of the waiter later in the day.

Arraigned before Judge George in the East Chicago Court, Thursday, Burkhardt was granted a continuance to March 9th.

A civil suit will follow the criminal action.

Refuses to Sell Negro a Ticket to Minstrel Show, Must Pay $70 Damages

SPRINGFIELD, Ill., May 17. — Charles Kuchan objects to paying Jessie Pickett, colored, $70 for refusing to sell her a ticket to a minstrel show in his theater at Canton, Ill.

Jessie charges that Kuchan, owner of the Capitol Theater at Canton, refused to sell her a ticket solely on account of her color. The Fulton County circuit court allowed her a judgment of $70 against Kuchan. Kuchan appealed the case to the state supreme court.

Western Town Fights Theatre Seat Issue

SPRINGFIELD, Ill., May 27.—(By The A. N. P.) The Supreme Court of the state is to review a suit which involves the right of movie owners to deny seats to Negroes on the ground that the house is sold out.

The suit was begun in Canton, Ill., where Charles Kichan, white, was assessed $70 and damages for refusing to sell a seat to Miss Jessie Pickett.

WHITE INSURANCE CO. REFUSES TO SELL INSURANCE TO NEGROES

Chicago, June 8.—The Travelers Insurance Company has issued an edict declining to insure or re-insure Negro railway employees. The reason for this action was that the loss of money through bogus claims made the business unprofitable.

TREATMENT OF PATIENTS PROTESTED

CHICAGO, Ill., Sept. 23.—Lovett Fort-Whiteman of the American Negro Labor Congress, Chicago, has written to the Office of the Adjutant-General, War Department, Washington, D. C., protesting the treatment of colored patients at the Edward Hines Junior Hospital, No. 76, Maywood, Ill.

It is charged that signs are placed here and there about the buildings rsetricting the Negro patients in their use of the facilities of the buildings. And coupled with this practice of racial discrimination it is further alleged that the Doctor Tippie of Ward C-1 and other officials of the Hospital commonly refer to the Negro patients with the insulting epithet of "niggers."

The letter states that if the charges of racial discrimination are true, it is not only a violation of the Federal laws of the country, but even of the state of Illinois.

MAN CHASED FROM STORE; GETS WARRANT

Color Line Advocate Faces Court

Another violator of the Illinois civil rights act was haled into court Monday for practicing discrimination in his place of business. He was [illegible] proprietor of the Portis drug store at Randolph and Wells Sts. Portis lives in the Bismarck hotel, the scene of recent racial disturbances, where Edgar Brown, tennis star, and three prominent attorneys were refused service on an elevator.

Portis and his clerk, John C. Martin, were arrested Saturday by Officers Alcock, Collins and Quinn of the Central station on warrants sworn out by William Cole, 3433 Michigan Ave., who charged that Martin refused to serve him at the soda fountain and that when he protested to Portis, the druggist ordered him out of the store.

After being told that "We don't serve your kind in here." Cole went to Attorney Louis B. Anderson, who drew up the charges set forth in the warrants. Then he went before Municipal Judge John F. Haas, who issued them.

Following their arrest, the defendants were released on $1,000 bonds. Monday they appeared before Judge Howard Hayes of the Harrison St. court. The case was continued to Oct. 19. According to Cole's story, he went into Portis' store last Friday and asked for a ginger ale at the fountain. Martin, the clerk, filled the order without noticing who he was. Then, Cole said, when Martin noticed he was not white he promptly took back the ale, stating, "We don't serve your kind in here." Cole asserted that when he asked Portis if that was his policy, the druggist replied that it was and to "get the hell out of here."

Discrimination - 1926

Kansas.

PROTEST TREATMENT OF SCHOOL CHILDREN

Topeka, Kan., Feb. 26.—The school department of the city of Topeka is facing probable lawsuit for discrimination and mistreatment of school children as the result of a probe ordered into the methods used to transport Race children from districts where there are no schools to the Monroe and Washington schools.

In a recent mass meeting, it was asserted that not only were inadequate facilities provided, but that the discrimination against children of the Race had reached the point where many of them had been compelled to wait in slush and cold at the Rock Island depot for transportation to school. If serious illness results from this mistreatment, it was pointed out in the meeting, the city of Topeka may be made the defendant in a legal suit involving serious charges. Citizens gathered in the Calvary Baptist church Sunday appointed a committee to probe the whole matter. Boyd Roundtree presided and the speakers included Earl Reynolds, William Bradshaw, A. M. Thomas and William Thomas McKnight.

A committee was appointed in the same meeting to investigate the fatal shooting of William Williams on the night of Jan. 22. A coroner's jury found that Williams was shot and killed by R. E. Stover (white) in a shack near the city dump in the Rock Island yards. Stover was allowed to get away with a plea of self-defense.

A boycott of Topeka merchants who refused to show appreciation of Race patronage was also ordered and members of the local N. A. A. C. P., which conducted the mass meeting, were instructed to throw their trade to those merchants who demonstrated their fairness by employment of Race clerks.

Discrimination — 1926.

Louisiana.

COLORED NUNS INSULTED BY TROLLEY CONDUCTOR

(The Associated Negro Press)

New Orleans, La. — Complaints have been made to the officials of the New Orleans Public Service, Inc., as to the conduct of a conductor on the St. Charles Avenue line toward two colored nuns who boarded his car. It is said the Sisters were asked if the cloth around their heads did not make them feel warm, if they were married or single and other questions equally insulting. The conductor's number as given by witnesses is 938. He is still at work and as yet the company has taken no action.

Discrimination – 1926

Maryland

SAYS CUSTOM HOUSE USES JIM CROW

Candidates In Civil Service Examinations Made to Take Back Seat

WELLER'S ATTENTION CALLED TO PRACTICE

Photographic System Said to Prevent Appointments In Railway Mail Service

That jim crow methods were used in recent civil service examinations in the Custom House under direction of Messrs. Robinson, Deaver and Brown, was the complaint mdae by one of the applicants to a representative of the AFRO-AMERICAN this week.

According to this observer, colored competitors were compelled to pass the examination plus segregation and jim crowism in order to get their names on the list.

Take Back Seats

In the examination on February 20, according to this complaint not only were the applicants compelled to present photographic identification, but were compelled to take seats in the rear of the room, thereby setting up a complete jim crow system, it was pointed out.

The photographic identification under the administration of President Wilson, it was not abolished under Harding and has been continued under President Coolidge.

The writer also blames the Republican administration and calls upon Senator Weller to take notice of the treatment being given the colored applicants at the Custom House. "The Senator," he says, "should read this before sending any more letters to the colored people, and should take such steps as may be proper to have this nipped in the bud before it spreads any further."

He also calls the Republican party to task for allowing this kind of discrimination. Few colored men he says, have been appointed to the Railway Mail service since this photographic identification system has been in vogue. "If we receive the kind of treatment we get from the Democratic party under Republican administration, they should not expct our vote," says this observer.

BAR NEGROES FROM STATE CAMP SITES

Director Of Public Works Rules Race Cannot Use Public Grounds

ORDER FOLLOWS ACTION IN FREDERICK CAMP

May Establish Separate Camps If Needs Arise Says Mackall

Colored people will not be permitted to use the State Camp Sites located along the National Pike between Baltimore and the Pennsylvania line provided by the Maryland State Road Commission according to Director of Public Works, John N. Mackall.

Mr. Mackall's ruling followed an investigation by the AFRO-AMERICAN, on complaint of Mrs. C. S. Alexander, of Stephenson, Va., who in company with her husband was refused accommodations at the Frederick camp site August 4th.

Refused Site

In a letter to this paper, Mrs. Alexander stated that they reached the camp late in the evening when she noticed it was a free State camp. As they entered they were told by an attendant that they could not remain. When they appealed to the mayor and chief of police of Frederick they were given quarters back of the Armory.

Upon receipt of this letter from Mrs Alexander the AFRO - AMERICAN called the matter to the attention of Governor Ritchie. The following reply was received from the Governor:

Governor Ritchie

"It was the first I had heard of the refusal to receive C. S. Alexander and his wife at the Frederick camp. I called up Mr. Mackall to ascertain the facts, and found that the admission had been refused by the city police of Frederick.

"This particular camp site is owned by the Frederick Chamber of Commerce, and its caretaker is appointed by them. I assume that the Chamber of Commerce would have the right to make such rules as it considers necessary on this particular subject.

Passes Buck

"Mr. Mackall tells me that the question has never arisen before, and Mr. Mackall has the authority to prescribe such regulations as may be necessary and expedient under his jurisdiction. As the question has not arisen before, I presume there is no regulation relating to it. If, however, you wish further information, I beg to refer you to Mr. Mackall."

"ALBERT C. RITCHIE,"
Governor.

Mackall Rules

When the matter was brought to his attention Tuesday, Director Mackall stated that following the Frederick incident he had ruled that colored people could not hereafter use the State camp sites.

"These places," he said, "have about the same status as hotels, and you know colored people cannot use hotels in the State."

When told that the number of tourists was increasing and needed camping sites, Mr. Mackall stated that if the need arrives, some sites would be provided, but for the preent they must get along as they did before the State provided sites.

The directory of State camps shows the existence of ten places provided by the State, some of them in co-operation with other civic organizations. They are as follows:

Negro Mountain, three and one-half miles from Grantsville, a two and one-half acre site with conveniences.

Frostburg, three acres with electric lights and all conveniences.

Bell Grove, 29 miles east of Cumberland, with all conveniences.

Hancock, two acres, two miles west of Hancock.

Conococheague, two and one-half acres, seven miles west of Hagerstown.

Frederick, six acres, all conveniences in wooded grove.

Cooksville, five acres in wooded park.

Elkridge Farm, four acres, one and one-half mlies from Ellicott City.

Gunpowder Falls, two acres, 13 miles northeast of Baltimore.

Discrimination - 1926

Maryland.

HAYES RESENTED BITTER INSULT OF SEGREGATION

Gave Wilson-Green Bureau Piece Of His Mind While Crowd Waited

MANAGEMENT BAWLED OUT BACK STAGE

"I Won't Sing," Cries Angry Tenor, But In The End He Does

Roland Hayes, celebrated tenor, came mighty near disappointing 2,000 persons who crowded the Lyric Theatre to overflowing last Thursday night.

"I cant' sing, I can't sing," cried the tenor. "I won't sing,' he blazed at Mrs. Wilson-Green, white, head of the local booking office.

"What will I do?" wailed Mrs. Wilson Green, seeing wings sprouting on the two thousand dollars clear profits of the concert and herself several hundred dollars in debt.

"I can't give the money back," she exclaimed, and in holy horror threw up her hands and wailed.

A few minutes later Hayes changed his mind and sang. He kept his audience waiting exactly thirty-two minutes.

Jim Crow

It all happened because the Wilson-Green Agency had seated colored ticket holders in the balcony and in a jim crow section on the left side of the house. Whether this was the work of the agency or the theatre owners, it could not be learned. It was pointed out that exactly the same seating arrangement prevailed in Washington and Atlanta where Mr. Hayes sang under the same booking.

Mr. Hayes did not learn personally of the jim crow seating until a few hours before hand. The news was kept from him by his secretary. M. Brennan, manager of the Boston Symphony Orchestra, under whose direction Mr. Hayes appeared and A. Lincoln, his assistant, both white, made efforts to have the seating changed, but in vain.

From the AFRO

When he finally did get wind of it through early editions of the AFRO, and learned that people were holding him responsible for it, he became furious.

Arriving at the theatre shortly before 8:30, Hayes sent for Mrs. Green. She sent word she was busy.

"All right, Ill wait,' was the Hayes reply.

Bawled Out

Soon it was 8:45 and then 8:55. The big audience becoming restless began to applaud. Mrs. Wilson-Green hustled in with an apology.

"Look what you have got me into," said Hayes.

"Everything is all right. Everybody is seated and satisfied They wait on you," said Mrs. Wilson-Green.

"Everything is not all right," said Hayes. Then came the dialogue referred to above.

After the lady's hasty departure, Hayes still sat motionless. Finally his accompanist suggested he tell his audience how he felt about the matter and then "sing as you have never sung before."

Hayes Explains

Mr. Hayes walked out on the stage and explained to his audience.

"If I fail to sing tonight, you will know why. I hope for success. I will do my best.

In some way he choked through the first song. Then followed a storm of applause. Moans and sobs were heard as this subsided. There were audible prayers that Hayes might pull himself together.

As the concert progressed, Hayes did sing as never before. Wild outbursts of applause alternated with moments in which handkerchiefs were applied to wet eyes and silence was thick enough to cut with a knife.

Mabel Garrison

Among the first to congratulate Roland Hayes and grasp his hand after the concert Thursday night was Mabel Garrison, white, Metropolitan Opera Singer.

"I never have heard the Crucifixion sung better in my life,' she said. "It was wonderful. I'll remember it all my life. I never want to sing it again."

"I've heard it sung better," was Mr. Hayes' gallant remark. "You gave me the inspiration when I heard you sing it in London,' Hayes wore a dark overcoat lined with Hudson seal fur.

Francis Stay At Home

Dr. and Mrs. Milton Francis, of Washington who promoted the Hayes concert there several years ago which gave the tenor funds with which to make his first European trip, came to Baltimore the night of the concert but refused to attend when they heard of the jim crow arrangement.

Dr. Alain Locke

One who did attend, however, was Dr. Alain L. Locke, professor of Philosophy, at Howard University. Hayes and Dr. Locke are old friends. They spent the night and day together working on a stunt which they expect to announce soon. They only parted when Hayes left for Columbus on the mid-night train after his concert.

75 Concerts

Mr. Hayes' present continental tour consists of 75 concerts taking him from Boston to California. This tour is expected to net him $50,000 clear profit.

He sings every other night, using the odd day for travel and rest. Besides his secretary and accompanist, William Lawrence, A. Lincoln, white, assistant manager of the Boston Symphony Orchestra, is a member of the party.

In Stafford Hotel

While Hayes stopped with Dr. and Mrs. Edward J. Wheatley, Lincoln was quartered at the Stafford Hotel, Charles and Center streets. Hayes sent his secretary, Richard D. D. Mann, who happens to be his cousin, to confer with Lincoln at the Stafford the day of the concert. While there Hayes called him up. Mann was called to a public telephone in the lobby of the hotel but was interrupted by a hotel clerk who said colored people couldnt use that telephone.

Mann and Lincoln prepared then to go upstairs to Lincoln s room. As they were about to enter the elevator, the hotel clerk then stopped him and declared that Mann would have to use the freight elevator in the rear.

Theatre Crowded.

Downstairs portion of the theater was crowded during the concert. A number of those who stood in the rear took frequent rests by sitting on the floor.

One old lady on her way to the ladies' retiring room on the first floor was halted by two white maids at the door.

"You will have to use the retiring room in the gallery," she was told.

"All right, all right," replied the old lady bowing, but at the same time wedged her way past the two maids and was lost to view.

"No Room In The Inn"

It is very doubtful if the lowly Nazarene shall be able to come to all Baltimore this winter.

Plans were made to invite Him. Pastors of both races agreed upon a tentative plan to unite in a city-wide evangelistic campaign. The city was divided into districts, plans made to appoint captains and workers who should visit every home in Baltimore with an appeal to join the Army of the Lord.

Then someone remembered that workers tired out with their rounds should have refreshment while reporting to headquarters. Manifestly it wouldn't do for the workers to meet together to make these reports, to eat a sandwich and drink a cup of cocoa and to get the inspiration from the campaign directors. Better if colored workers should meet in their churches an dwhites in theirs.

Certainly the Man of Nazareth would have no objection to meeting the white brethren first in their church and the colored brethren in theirs.

It isn't that Christianity, His religion ,teaches the Fatherhood of God and the Brotherhood of Man. It does. Pastors of both races believe it. But as the Rev. D. Hughes, white, said, "I could not go back to my congregation with an evangelistic program that included white and colored people eating in the same room."

And as the Rev. C. H. Stepteau said, "I could not go back to my people with a program that involved segregation."

So here we are. Nearly 2000 years ago they put Joseph and Mary in a stable. "There was no room in the Inn."

Today Baltimore may postpone a city-wide evangelistic campaign. The "Christian Inns" we have are not big enough to house black and white.

As a reporter put it in last week's AFRO-AMERICAN, "Christianity in Baltimore stumbled over a cup of cocoa and a plate of sandwiches.'

JIM CROW HALTS CHURCHES' DRIVE FOR "SOULS"

Plans of the Federation of Baltimore to evangelize the city stumbled over a plate of sandwiches and a cup of cocoa.

A joint meeting of pastors of both races was called at the instigation of a white clergyman for the purpose of laying plans for a city-wide interracial evangelistic campaign and was the first of a proposed series of meetings designed to develop a working relationship between white and colored churches of the city.

Hits Snag

The meeting hit a snag when plans for luncheons for groups of workers were discussed and it was found that the ministers representing the two races were at variance as to conditions under which the affair was to be conducted.

The general plan called for districting the city, and furnishing workers from the churches who would work out from headquarters in the various districts. The hitch came when some pastor inquired whether the arrangements involved any plan of segregation.

It developed in the discussion that lunches were to be served and that these were intended to be served separately. To this the Rev. C. Harold Stepteau, pastor of Bethel A. M. E. Church, and others objected, stating that they could not afford to take any segregation plan of Christianizing the city back to their congregations.

To this the Rev. David Hughes, white, pastor of the Abbot Emanuel Episcopal Church, replied, that "there was a social side of it when it came to eating and that he knew the women of his congregation would object to a joint luncheon and that he had to choose between the sentiment of his congregation and the cooperation with the colored brethren."

Following a discussion a committee was appointed to iron out the differences and report Friday. Those of our group attending the meeting included the Revs. C. Harold Stepteau, R. F. Coates, of Whatcoat M. E. Church, Wm. H. Thomas, of Trinity A. M. E. Church, Arthur J. Payne, of Enon Baptist Church, Robert W. Jefferson, pastor of Leadenhall Street Baptist Church.

Among white ministers who were present were the Rev. Nolan R. Best, secretary of the Federation of Churches; the Rev. G. W. Haddaway pastor Methodist Protestant Church and Dr. Don S. Colt, pastor Govan M. E. Church.

MARATHONERS NOT ALLOWED AT BANQUET

Indian Chief And Frank Martin Barred From Affair At New Howard Hotel

BLAME PLACED ON CHARLES L. ORNSTEIN

Hotel Manager Does Not Object, But A. A. U. Man Asks Them To Restaurant

Chief Seymour Horatius Stanton and Frank Martin, who finished 13 and 16 respectively in the Laurel to Baltimore Marathon Saturday were barred from the banquet given the runners that night at the New Howard Hotel here.

Chief Stanton is a direct descendant of the Narragansett Indians and ran for the Italian Athletic Association of Westerly, Rhode Island.

Martin is a member of the Cygnet Athletic Club of East Portchester, N. Y. His club won the team trophy in the local Marathon. Albert (Whitey) Michelsen who finished second, was his team mate, also William Kennedy who is president of the Runners Association placed sixth.

Martin ran over the course here in 1923 and finished 15. There was no banquet given the runners on his last visit here but he was not allowed to dress at the down town hotel. An AFRO reporter brought him to the Y. M. C. A. where he received attention.

Ornstein Blamed

The blame for the jim crow was placed directly on Charles L. Ornstein, who is an A. A. U. official and presided at the banquet.

The first taste of the discrimination came about at the start when an official told an AFRO reporter that Martin would not start.

However as this was a National Marathon and as the Cygnet club had a team of the best marathoners in the country, officials hesitated about disqualifying Martin as they were afraid his teammates might withdraw. There was no question about Chief Stanton starting.

At the finish Martin and Chief Stanton with other runners were bundled in cars and taken to the Biltmore hotel where they were supposed to receive Turkish baths and a rub down. Chief Stanton was not allowed to dress with other runners, but was given a private room.

Sent To Y. M. C. A.

Martin was told his clothes had been sent to the Y. M. C. A. but on reaching the "Y" it was found untrue and no reservation had been made for him. An effort was made to reach Kennedy over the telephone and when located he made provisions to have clothes sent to Martin. It was five hours before his clothes were located.

Five Hours In Bed

All that time Martin was forced to spend in bed. Finally Kennedy brought a pair of overalls to the "Y" in a taxi and took Martin to the hotel. The manager was forced to search the hotel until Martin's clothes were found in one of the runner's rooms.

The runners were given tickets to the special banquet that night but when Martin and Chief Stanton attempted to enter Ornstein suggested to Manager Rhoads that they be sent across the street to a restaurant. The men refused to leave. An effort was then made to have separate tables for them in the grill and the AFRO reporter was asked to persuade them to leave the hotel. The reporter told them to stay.

Reserved For Runners

Manager Rhodes did not object to their presence as he said the room had been reserved for the runners and he could not keep them out. Ornstein said that their presence would be objectionable to the Mayor and some women who would be present and asked Martin not to stand in the lobby.

Finally, thoroughly disgusted, Martin and Stanton left the hotel and decided to take the matter up with the National A. A. U. officials on reaching their respective homes.

William Kennedy told the AFRO reporter that they are accustomed to having Martin eat and sleep with them when attending different races and said the Baltimore race was the worst managed affair he had ever attended. Several other runners expressed themselves in the same vein.

Poor Management

The accommodations were extremely poor; runners were not properly cared for at the finish and a number were left standing around at the Army and Navy Building before their clothes could be found. Kennedy said he located his clothes on another runner.

Clarence DeMar who was the winner, refused to stay to the banquet. He left the same night for his home. Martin is the only colored boy belonging to the Cygnet Club and is rated one of the best distance men in the United States. He finished 15 in the Boston Marathon several weeks ago and will run in the Sesquicentennial race in Philadelphia next month.

Will Return

Members of the Cygnet Club said Martin would accompany them here next year and every precaution would be taken to assure him the same accommodation as other runners. Kennedy could not be located before the banquet as he had considerable difficulty in finding his clothes. He did not know that Martin was discriminated against.

Chief Stanton said he would also return next year a month before the race and would certainly be among the first ten to cross the tape.

Ran Eight Marathons

Martin is 27 years old and has run the full marathon distance eight times. He has been fifteenth man to place in six events. He was eighth man in his first race and sixteenth last Saturday. He is a cook and ran his first race in 1917.

He ran in the Boston race four times, Baltimore twice and New York, twice. While in Baltimore he and Chief Stanton were the guests of the AFRO Sports Editor and one of the reporters. Both runners suffered with foot trouble during the long grind and claimed that their time would have been better if the trouble had not developed.

Chief Stanton completed the course in 3 hours, 35 minutes, 31 4-5 seconds. Martin covered the course in 3 hours, 48 minutes, 13 2-5 seconds. The winner, DeMar, crossed the finish in 2 hours, 45 minutes, 5 1-5 second.

Discrimination - 1926

Massachusetts.

Photographs To Be Required Of Harvard Freshmen

THEY WANT NO MORE COLORED STUDENTS

CAMBRIDGE, MASS. (ANP)—In spite of the announcement that there is no desire on the part of Harvard College to bar any race or creed from the institution, many are viewing askance the recent ruling that all applicants to the freshman class this fall must send photographs along with their application, and there is a fear that very few Negroes will be numbered among the freshmen entering with reverence and a fervent spirit "Fair Harvard."

This new action, which goes into effect in September, has recalled a series of incidents, that had the genesis with the refusal of admission of Roscoe Bruce, Jr., to Freshman Hall, some five years ago, that have tended to show that the spirit of Harvard has undergone a radical change since the days of William H. Lewis.

Dr. Alain Locke, "Preacher" Wright, the late Judge Terrell, Montgomery Gregory, Carl Murphy, Roscoe Bruce, A. L. Jackson, J. H. N. Waring and many others who were sons of Johnny Harvard when the color line simply did not exist.

According to the announcement of the board of overseers that the new ruling has been occasioned by the lack of facilities and that the freshmen class will be limited o 1,000 members. Each will be individually considered by the committee on admission and great emphasis will be laid on character and personality.

Reports are current that Sargent, Pratt and Drexel, schools for girls in the North will accept no more colored students. Here's the reason why.

Out of a list of three hundred competitors that took part in a gymnastic meet in Cambridge Mass., recently, Miss Theodora Boyd, a colored girl, from the famous Radcliffe College won the highest honors. (This photo shows Miss Boyd in her gymnasium suit.

P. & A. Photos

No Color Line At Sargent School

CAMBRIDGE, MASS.—There is no color line at Sargeant School of Physical Education, Anna Herry, told the AFRO-AMERICAN, this week.

Statement had been made public recently that Sargent, Drexell, and Pratt Institute were among the northern schools which had decided to accept no more colored students.

Miss Herry said, "Sargent's policy remains the same as it has in the past, that is, of admitting two colored students every fall. We have many difficulties to overcome in doing this, both in connection with the work in Cambridge, and also at Camp in New Hampshire. However, we are glad to do this for the colored students, and this fall are taking in two, one a local girl, the other from New York City."

Race Is Declared Part of Harvard Student Record

Cambridge, Mass., May 8.—(AP)—The Harvard Liberal club will say tomorrow in its publication, The Gadfly, that Professor Henry Pennypacker, chairman of the committee on admissions at Harvard has stated that racial characteristics are considered upon applicants for admission, and that "race is part of the record."

The quoted statement adds "that race "is by no means the whole record and no man will be kept out on grounds of race."

The editors of the student organ said that Mr. Pennypacker had certified as correct the statements attributed to him. Mr. Pennypacker could not be reached tonight.

"The whole record does include evidences of the candidate's character, personality and promise," the quoted statement reads, "his fitness to give the most to Harvard and to derive the most from what Harvard has to offer. Traits of character which tend to prevent a boy from becoming a part of our great fellowship of Harvard will be weighed. Among these traits may be extreme racial characteristics. Race is a part of the record. It is by no means the whole record and no man will be kept out on grounds of race, but those racial characteristics which make for race isolation will, if they are borne by the individual, will be taken into consideration as a part of that individual's characteristics, under the test of character, personality and promise.

"If there should result in fact any substantial change in the proportion of groups in the college following the application of the test, this will be due, not to race discrimination or any quota system, but to the failure of particular individuals to possess as individuals those evidences of character, personality and promise, which, weighed with other evidences, render them more fit than other individuals to receive all that Harvard has to offer. Of course, there will be criticisms. It will be said that Harvard is discriminating on grounds of race. That will not be true."

CLAIMS HARVARD DOES CONSIDER RACE OF STUDENT

(Preston News Service)

CAMBRIDGE, Mass., May 11.—The Harvard Liberal Club announces that Professor Henry Pennypacker, chairman of the committee on admission at Harvard, stated that racial characteristics are considered in passing upon applicants for admission and that "race is part of the record."

The whole record does include evidences of the candidate's character, personality and promise, the quoted statement reads, his fitness to give the most to Harvard and derive the most from what Harvard has to offer. Traits of character which tend to prevent a boy from becoming a part of our great fellowship of Harvard will be weighed. Among these traits may be extreme racial characteristics. Race is a part of the record. It is by no means the whole record and no man will be kept out on grounds of race; but those racial characteristics which make for race isolation will, if they are borne by the individual, be taken into consideration as a part of that individual's characteristics, under the test of character, personality and promise.

Color Bar On Mermaids In New England

NEW BEDFORD, Mass., May 27.—A tempest in a swimming pool has been started by the action of the local Y. W. C. A. in banning colored mermaids from the natatorium of the association's new building.

White girls may frolic themselves to their hearts' content, but the colored girls, even though members of the association, have been refused the right to sport in the giant white tub.

The matter followed refusal to allow the Bluebird troop of the Girl Scouts to enter the water. It is said that the scout council may act, to have the ban removed, and cite the action of the Y. M. C. A., to uphold their contention.

COLOR BAR AT POOL IS REMOVED

NEW YORK, July [illegible].—The New Bedford, Massachusetts Branch of the N. A. A. C. P. has established the right of colored girls to use the Y. W. C. A. swimming pool of that city, according to reports just received here.

The vote of the Y. W. C. A., according to the swimming pool rights to brown-skinned mermaids was taken after a conference requested by Mrs. J. S. Webster of the local branch. The Board goes on record as disfavoring discrimination in race, creed or color.

HARVARD ALUMNI FOR RACE RESTRICTION

PRES. LOWELL FULLY ENDORSED IN NEW POLICY OF LIMITING OF CERTAIN RACES—NOT AIMED ESPECIALLY AT COLORED BUT MAY AFFECT OUR RACE

If there were ever any doubt about the approval of the great body of Harvard alumni respecting the new policy of the university in restricting the size of various racial groups seeking entrance to Harvard College, it was dissipated yesterday when Thos. W. Lamont, '92, of New York, president of the Harvard Alumni Association, gave it unqualified endorsement.

Speaking at the alumni meeting in the afternoon, which followed the commencement exercises of the morning, he made it plain to the governing boards and to the thousands of graduates there assembled, that the vast majority of the 40,000 alumni now living stands solidly behind President Lowell and his colleagues in limiting the opportunities of the college on other than intellectual lines.

PRES. CALVIN COOLIDGE

Of Mass.—To this Republican President Petitions appeal for abolition of his federal segregation—Write to him to grant audience and grant the petition.

The wisdom of restricting the benefits of the college, which is the most influential part of university training, to a specially selected thousand each year was so widely criticized in and out of the university that President Lowell told the alumni last spring that he would resign if they did not feel that he and his colleagues were turning out bettr men under the new system than under the old. But the full and hearty endorsement of the alumni association uttered by its spokesmen yesterday, left no question about the acceptance of the restriction policy by the alumni. It is now one of the settled problems of the university.

Its importance was emphasized by President John H. T. Main of Grinnell College, Iowa, who stated that the great State universities of the West and middle West are seriously overcrowded because State regulations require them to receive all comers who hav the certified credentials. The result, he said, is that education, so-called, is all hot to pieces.

Called Immigration Problem

"Every college adminitrator in this country," said he, "is watching Harvard's approach to this problem, which we might call the "immigration problem.' For an administration that will try to do what is wise and just in dealing with human material, the problem is an extremely intricate and perplexing one.

"If 1500 apply for admission how, in justice, tempered with mercy and sympathy and understanding, shall 1000 be selected? How shall there be a proper cross section of the A, B and C type taken from the whole qualified group that is seeking entrance? How shall the comparative value of a C student with a lot of initiative be determined as against an A student with apparently little initiative? Questions of inheritance enter into the problem, historic and personal relationships, tolerance, and many others."

The record shows that 1625 degrees were conferred by the university, the largest number in its history. Of this number, 537 were won by students in Harvard College, 172 winning their degrees with distinction. This means that nearly a third of the class is exceptionally prilliant, which is an unprecedented record. Whatever defects the new system has in selecting the entrance class, the assistance of tutors and improved methods of intruction have apparently overcome them completely.

PROTEST JIM CROW IN CIVIL SERVICE

Boston, Mass., July 9.—The "color line" is being drawn by the civil service commission here against applicants for the police department, it was charged last week, following the announcement that only one officer of the Race had been appointed since the reorganization of the department, despite the fact that hundreds had taken the examination. Of 75 members of the Race who took the last exams several months ago not one was declared eligible.

Most of the Race applicants passed the mental tests with high ratings, only to be rejected on some trivial physical defect. Poor eyesight, defective hearing and similar causes were alleged by the authorities. One stalwart applicant who was rejected for "flat feet" went to the city hospital where he underwent a physical examination. Experts there assured him that his feet were all right and even went so far as to take an X-ray which showed that they were in perfect condition. Armed with the X-ray plates he revisited the civil service heads, and as a result an investigation and hearing has been ordered.

Teacher's Case To Supreme Court

BOSTON, MASS.—Miss Beatrice Dupuy, Worcester American public schools, has taken her case to the State Supreme Court, charging that she was dismissed on account of her color.

School authorities declare that she was not discharged for racial reasons.

DEPARTMENTAL SEGREGATION

The Equal Rights League under the leadership of William Monroe Trotter put the question of departmental segregation squarely up to President Coolidge, several months ago. As spokesman, Mr. Trotter presented a petition with many thousand subscribers urging the abolition, by executive order, of the undemocratic and unAmerican practice. The spokesman's address on the occasion was a classic of brevity, simplicity and forcefulness of speech. I have attended many conference with the President, secretaries and other high officials; but never have I witnessed the presentation of a more impressive plea, nor one which elicited a more sympathetic response. The White House spokesman whose thinly concealed identity is well known to the journalistic fraternity assured the delegation that the administration has the matter well in hand and that segregation would be gradually eliminated, and finally wiped out altogther. The committee withdrew feeling that all had been accomplished that could possibly be done through petition and plea. Four months have elapsed, and we are still in a mood of watchful waiting and hopeful anticipation. The assurance was so candid and the expression so free from political caution and cant that none doubted its genuineness and sincerity. The delegation placed the fullest reliance upon this administrative assurance and still awaits fruit meet for justification of its faith.

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During the last congressional campaign, the Democratic platform of Masachusetts, contained a plank condemning segregation in the departments at Washington. This plank met with the fullest approval and advocacy of senator elect Walsh. After some hesitancy on part of his colored constituency, Senator Butler issued a statement during the last days of the campaign that he would return to Washington and work for the eradication of segregation with the full approval of President Coolidge. This was a most significant utterance Senator Butler is chairman of the National Republican Committee, and is in official charge of the party between conventions. President Coolidge is not only the chief magistrate of the American people as a whole, but is also the titular and actual head of the Republican party. He has all power in the matter of internal adjustments in the governmental departments. He is wholly and solely responsible under the constitution for the conduct of the executive departments. Senator Butler was the President's personal candidate for the senatorship in his home state. Of all candidates in all the states he alone secured the presidential endorsement. Although Mr. Butler was defeated, it can in no way alter his pledge. It is not thinkable to suppose that he was paltering with the Negroes merely to secure their votes in a close election. His effectiveness with the President and his policies is in no wise lessened by his defeat. He is still chairman of the National Committee from which he derived his power and influence with the administration rather than from his position as Senator from a single state. President Coolidge and Senator Butler can, if they will abolish every vestige of segregation in a day. If after this double assurance, departmental segregation is not speedily abolished, the Negro will have no foundation for further faith in public promises.

* * * *

I can remember when but a boy, I entered the civil service as result of competitive examination. President Cleveland was then coming into power. A distinguished Democrat outlined one of the results of a Democratic administration would be that the government departments would be taken out of mourning. But no such results were forth following. The civil service law was enforced under Cleveland, absolutely without racial partiality. Theodore Roosevelt was Civil Service Commissioner, and realized his first conspicuous public service in guaranteeing a square deal to every applicant regardless of race, religion or creed. Neither did the Negroes already in the service suffer any indignity beyond the general distribution of favor and advantage to members of the Democratic household, to which he did not belong.

Then as now, the germs of racial segregation were in the air. They thrive like Pharoah's flies in the atmosphere of Washington. They easily infect the government departments. It makes little or no difference whether Republican or Democratic administration is in national power. Naturally the feeling is emboldened under Democratic ascendency which owes little or nothing to the Negro for its political triumph.

* * * *

Let me here record a bit of unrevealed history. On the night of March fourth, 1913, when Woodrow Wilson was inaugu-

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tries will keep the digestive apparatus functioning normally and thereby give a clear, fresh look to the whole skin.

Given a health-deep beauty the visit to a beauty parlor or the use of good cleansing creams will have worthwhile effects. The relaxation and the feeling that one's pores are being thoroughly cleansed make facial massages a comfort, but these can never be of permanent value. Facial treatments can never remove lines of worry if the spirit within is not happy. They can never make the skin clear and fresh if the diet is wrong and late hours are constantly eating up reserve powers. Combined with the beauty that is more than skin deep, however, they can help produce the sparkling appearance and the charm that every woman wishes to have.

When good daily health habits are practiced by everyone, the National Tuberculosis Association and its 1500 affiliated asso-

Discrimination - 1924

Massachusetts.

ciations hope to conquer tuberculosis, the disease that most readily attacks rundown bodies. Their work is financed by the penny Christmas seals sold in December. Why not start nature's beauty course today by resolving to be really healthy-beautiful, and by helping someone else to be healthy through the purchase of some Christmas seals?

rated, the admirers of the late Bishop Walters tendered him a complimentary banquet in the city of Washington. All of the political celebrities were there. It was widely proclaimed that Bishop Walters had supported the Democratic cause in the previous campaign and would serve as spokesman under the new administration on all racial matters. As the flies about the ointment and the carrions around the carcass, so flocked the politicians around this new political leader. On that occasion, the good Bishop called me aside and stated that a most influential member of the announced cabinet had sought his advice upon the proposition to set apart one of the bureaus of the government and man it from top to foot with a colored head and subordinates. This officer felt that in this way the Negro would show up to the best advantage by the comparative efficiency of a bureau under racial control. The good Bishop asked me what I thought of the suggestion, thereupon I replied that the race could accept such segregation only when it was forced upon it; but that under no circumstances could we ask for it or accept it without protest,. My judgment coincided with the Bishop's own views. On another occasion, the Bishop asked me to go with him to see Post Master General Burleson with reference to the retention of a worthy official who was a former pupil of mine. Before entering upon the business of his mission, the Bishop, who had been charged with favoring segregation, stated to the Post Master General. that he had been requested to favor racial segregation, but that such advocacy on his part would merely spell political suicide. Such are the facts of which I am a living witness.

Although the spirit of segregation was in the departments, and expressed itself in sporadic instances and in disguised form, it was under Wilson's first administration that it was organized and formed. The Negro is the victim between the two parties. The Democrats set the pace because they can do so with greater impunity; when the Republican administration regains power it does not alter the restrictions which its predecessor has set. The segregation which assumed definite shape under Wilson has remained, so far undefied under Harding and Coolidge.

The idea of separate grouping of Negro clerks has made great headway under the last three administrations. Some well qualified or well favored Negro is made petty chief and put in charge of a room full of Negro clerks. This type of segregation is assuming the proportions of a general policy. We can tell whose ox is gored by the reaction of the owner. I was discussing departmental segregation with a clerk of avowed radical proclivities who demanded equality with the "i" dotted and the "t" crossed; but alas, my radical friend had been made a petty chief over a staff of colored clerks. He declared that this is the only way in which a Negro clerk can hope for promotion, and that he saw no reason why any colored person should object to being assigned to his room and to serving under him as chief. For the past three or four years, I have been trying my best to arouse the race to the necessity of demanding fair play under the Civil Service Commission. I have over and over again requested our leaders and political spokesmen to focus attention at this most vital point. It is also the point where a righteous determined appeal is apt to prove most effective. I use the term "demand", knowing full well that a demand is effective only to the extent that it has effective force behind it. And yet I firmly believe that the Negro has sufficient moral force to require the administration to observe the ordinary rules of fairness. I wish here and now to renew the issue. It is more vital that we should see to it that the Negro has a fair chance to get into the civil service than to fight for proper assignment when once in. At the present time few if any Negroes are recruiting the civil service outside of the postal service. Negro clerks are dropping out for one reason or another. At the present rate there will be left none to tell the tale. This will make the handling of segregation easy for President Coolidge or for any administration. If there are no colored clerks of course there will be no segregation.

In a Negro hating community, a Negro afflicted with the smallpox was confined to a remote shanty which was set on fire. Small pox was eliminated by destruction. Let us be keenly on the obit, that segregation is not eliminated by extermination of the segregated.

Discrimination—1926

Michigan.

To Fight Michigan Attack on Rights Law

10—17—26

An attack upon the Civil Rights law of the State of Michigan, in the form of an opinion by a judge that a theatre is not a public enterprise, "but is private property, with the right to conduct its business privately the same as any other private citizen transacts his own affairs," will meet with the determined opposition of the National Association for the Advancement of Colored People, at whose instance the Michigan Civil Rights Bill was enacted, it was announced today at the National Office.

The opinion in question was delivered by Leonard D. Verdier, judge of the Superior Court of Grand Rapids, Mich., in the case of Dr. Emmett N. Bolden, who was denied an orchestra seat, on account of his race, by the Grand Rapids Operating Corporation in its local theatre on December 14, 1925.

Judge Verdier suggests in his opinion that, since a theatre is not a "public enterprise," but private property, "it is a very serious question" whether the Civil Rights Act does not contravene the provisions of the U. S. Constitution.

The case, therefore, involves the validity of the Civil Rights Law in the State of Michigan as it applies to theatres and other places of public entertainment.

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The case therefore involves the validity of the Civil Rights law in the State of Michigan, as it applies to theatres and other places of public entertainment. The National Office of the N. A. A. C. P. has communicated with the Detroit Branch suggesting that that branch, the most powerful in the State, take the leadership in fighting this case.

Theatre Private Not Public Property

N. A. A. C. P. To Fight Michigan Attack on Civil Rights Law

New York, Oct. 8—An attack upon the Civil Rights law of the State of Michigan, in the form of an opinion by a Judge that a theatre is not a public enterprise "but is private property with the right to conduct its business privately the same as any other pri-

Discrimination-1926.

$500 LAWSUIT TO BE BROUGHT BY ONE MOTHER

Fraternity Consults University Officials Regarding Treatment in Oak Tree.

Smith Gives Legal Aid

"No Settlement to Be Made Out of Court," Mrs. George Gooden Says.

As a result of refusal to serve five colored co-eds, Robert Kanze, proprietor of The Oak Tree restaurant on Fourteenth St., just off the campus of the University of Minnesota, is facing a lawsuit which is being brought by Mrs. George Gooden, mother of one of the co-eds.

Racial discrimination, undoubtedly due to the larger registration of colored students this year, and heretofore unheard of in any of the eating houses surrounding the campus has definitely raised its head at the university.

Refused

The Misses Rachel Gooden, Zelma Jackson, Marjorie Wormley, Beulah Stephens and Ruth Brown comprised the party. After having entered the restaurant and finding seats, the young ladies were told by the waitress that they could not be served there.

"Why not?" they asked.

"Because we have orders," the waitress replied.

Manager Called

The party asked for the manager, Robert Kanze, who immediately came. He told the group that it could not be served because of the public sentiment against such a practice which would be felt by his clientele. Under pressure he admitted that the specific cause of the refusal was the complaint made by two white women the week before when a colored couple was served in the restaurant.

Mr. Kanze flatly refused to serve the party. Miss Gooden, senior academic student, reminded him that he was breaking a state law, and after a short controversy threatened suit.

Fraternity Acts

Refused service, there was nothing for the party to do but leave the restaurant embarrassed and humiliated amid the stares of curious white students. Two of the girls were in tears over the crude insult.

Omega Psi Phi fraternity immediately consulted E. E. Nicholson, dean of the student affairs, concerning the matter. Dean Nicholson stated that such a feeling as the restaurant proprietor imagined existed was but a myth. He characterized the situation as deplorable, and promised to make a visit to the restaurant.

Y. M. C. A. Investigates

Although the actual power of the dean is without avail off the campus, his influence should be a long way toward clearing up the eating difficulty.

Through the action of one of the colored cabinet members of the University Y. M. C. A., J. Benjamin Schoker, assistant secretary of the campus "Y," also made an investigation of the situation Thursday afternoon in an effort to help the condition.

O. J. Smith, attorney for Mrs. Gooden, states that papers were put in the hands of the sheriff for service on Kanze late Thursday afternoon. Mrs. Gooden is suing for $500, the maximum amount allowed under the Civil Rights Act. Atty. Smith is donating his service in this case because of the principle involved.

Mrs. Gooden said Wednesday evening that there would be no settlement outside of court unless a public apology were made to her daughter and her companions.

Minnesota.

U. Of Minn. Co-Eds To Sue Campus Restaurant Prop.

MINNEAPOLIS, Minn., Oct. 20—5 co-eds of the University of Minnesota, have declared their intention to file a $500 damage suit against the proprietor of the Twin Oaks Restaurant, in the campus district for refusing to serve them. The group was told that it was against public sentiment to serve them.

The girls who will seek damages are Misses Rachel Gooden, Marjorie Wormley, Beulah Stevens, Zelma Jackson and Ruth Brown.

DOORMAN FINED FOR REFUSING NEGRO PATRONS

St. Paul Theatre Employee Must Pay $300 for Discrimination

As a result of charges preferred by Mrs. Margaret Martin, 606 St. Anthony avenue, Charles Smith, doorkeeper at the Lyceum Theatre, Wabash street at Ninth, was found guilty of discrimination against Negro patrons of the theatre and fined $300 by Judge Olin B. Lewis in Ramsey County District Court, Monday morning.

It is believed that this is the first time in the history of the State of Minnesota that a criminal prosecution for discrimination has been successfully carried through by the jury process.

N. A. A. C. P. In Fight

The action followed six weeks of constant effort to get sufficient evidence to make a case. Repeated complaints had been received by the officers of the local branch of the N. A. A. C. P. concerning discriminatory treatment at the theatre, but sufficient evidence had been lacking up until last month.

Mrs. M. R. Murray, and her daughter, Elizabeth, 690 Carroll avenue; Mrs. Margaret Martin, 606 St. Anthiny avenue, and Mrs. Minnie Ward, of Central avenue, were given discourteous and discriminatory treatment at the Lyceum Theatre last month, and they immediately sought the advice of Atty. George W. Hamilton, Jr., chairman of the board of directors of the local N. A. A. C. P.

Decision Significant

Prosecuting Attorney Allan McGill, who was unceasingly earnest in his efforts throughout the trial is to be especially commended. The attitude of all the white officials connected with the case was exceedingly fair throughout. There seemed to be no attempt to take a racial angle of the case, but only a sincere desire to see that perfect justice was carried through. The attitude of the attorney, and the jury is well summed up in the personal statement of Judge Lewis.

In commenting on his decision, he said, "I have simply done my duty, no more."

The decision in this case is especially significant to the Negroes of St. Paul because it is expected to put a halt to the subtle discriminatory tactics which have been used with more and more boldness in theatres and similar places in the city.

Discrimination - 1926

Negro School Teachers Ignored by Governor In Call of Conference

JEFFERSON CITY, Mo.—Governor Baker has called a conference of school executives, teachers and tax experts in Jefferson City for Tuesday, January 26, to discuss the new tax bill for the raising of educational funds. Although Negro taxpayers will help raise the money, Negro educational leaders were not included.

The proposed bill would tax amusements and all forms of tobacco and is expected to yield a revenue of $8,000,000 annually.

The president of the State university, the heads of the five State teacher colleges, the president of the Missouri State Teachers' association and other educational leaders were invited. Dr. N. B. Young, president of Lincoln University was not invited, nor were any officers of the Negro teachers' association.

Hotel Bismarck Pays For Jim-crow Insult To Noted Journalist

Edgar Brown, 3801 South Parkway, well known in political circles in St. Louis and Chicago, won his suit against the Bismarck Hotel in Judge Howard Hayes' court, Tuesday. James Kearns, house detective, at the Bismarck, was fined $25 and costs and Robert O. Roesle, assistant manager, was fined $3 for their refusal to allow Mr. Brown to use the hotel elevator. Mr. Brown, who is not an employe of the hotel, was on his way to political headquarters, but was forbidden to ride in the elevator because, as Otto Eitel, manager and part owner, explained, "from too strict adherence to a rule forbidding use of elevators to certain employes."

A number of complaints have been made by local politicians that they have been discriminated against by the management of certain white hotels which house the various political headquarters.

PAYING TO BE SEGREGATED

According to a news item appearing in the Post-Dispatch a few days ago, the Colored patrons are segregated when they attend the ball games of the Browns or Cardinals when either of these teams are on their home grounds.

Of course, we do not know who or what class of colored people among us, would be so unthoughtful as to lend their aid in the segregation program of this ball club by putting down their hard earned dollars in admission fees to attend a single game, under the circumstances.

This segregation business is mean, prejudiced and hypocritical at its best. Only in cases of necessity or where we are obliged to accept, should we at any time yield to its insults. But there is no necessity in the case of a ball game. It is purely a matter of choice and frame of mind of those colored people who do not think.

We recognize the game as a national sport, popular and fascinating; but why should we go there and be denied the right in common with other citizens to buy a box seat if we so desire, when we can go to the Stars Park and see just as good a game and have first choice at a box seat as though we are people like anybody else.

Just think of it!! We are reliably informed that some of our respectable people are seen marching up to the box office to get seats at Sportsman's Park and when such seats are denied them, accept it as a matter of course, and go purchase a seat in the bleachers and yell, "Hurrah" for Huggins.

Surely there is something wrong, yes, radically wrong with us as a group. Will you tell us that any self respecting Colored man with common sense in the City of St. Louis would go to a baseball game where he is subjected to insults, segregation and humiliation and come away with the same self respect that he had before he went there? We say No! Whether that person is able to appreciate it or not, every time we are exposed to such things and accept them as a matter of course, we lose, unconsciously, just that much of our self-respect.

We do not know what class of Colored people it is, who furnish as we are told, a large patronage for Sportsman's Park, and who call themselves baseball fans, but we do know that it is that class that does not think, that is, think wisely. If there are among them some who call themselves leaders in business or professions, we pity them for they know not what they do.

This statement was published no doubt, that the public may know the attitude of the management toward the Negroes, and it will serve to let those who have been attending, know that they are attending under the band of segregation, which is an insult.

COLOR CAUSES HOSPITAL BAR TO DYING MAN

Emergency Treatment Refused Negro by St. Luke's Hospital, Kansas City—Man Dies on Way to Other Hospital Miles Away

(From the Kansas City Call, Oct. 30.)

William Storey, well-known musician, died in a taxicab early last Thursday morning as he was being assisted to Old City hospital.

The cause of death, according to an autopsy by Dr. L. V. Turner, deputy corner, was heart trouble, aggrevated by an acute attack of indigestion.

Mr. Storey, a banjo player in the orchestra that plays at the Silver Moon road house at 102nd street and Wornall road, was returning to town in a car with other members of the orchestra just before 5 a. m. While still some distance from the city, he was seized with an attack of indigestion and the car was rushed to St. Luke's hospital at 44th and Mill Creek parkway.

A white man, a waiter at the house, who was riding with the party, ran in to get assistance for the sick man, but returned with the information that Negroes were not treated at St. Luke's and that Storey would have to be taken to Old City hospital, miles away. Although the sick man was bent nearly double by the pain, the party made an effort to reach Old City, but just as he was being taken from the car he died.

J. R. Smiley, superintendent of St. Luke's hospital, said it was a rule of the institution to give emergency treatment to any one, regardless of color, although St. Luke's does not hospitalize Negroes. "We have room right here for emergency treatment," said Mr. Smiley, "and our nurses and internes understand that color does not determine the giving of it."

Mr. Smiley said the nurse on duty Thursday morning reported to him that a white man who appeared to be drunk, had applied for the treatment for a colored man whom he said was out in a car. She said the white man said his colored passenger was drunk. The nurse thereupon advised him to go to Old City hospital.

Members of the party said Mr. Storey had not one drink that evening and seemed to be in the best of health. The white waiter was not drunk, either, they claim. Funeral services for Mr. Storey were held Monday.

Discrimination—1926

New Jersey

HOTEL BILL UP IN NEW JERSEY

Trenton, N. J.—Republican leaders have been advised to pass the Bruno bill or expect trouble from colored voters.

In a public hearing on the measure, Saturday, the colored leaders from all over the state including Isaac Nutter, Atlantic City lawyer, Dr. W. G. Alexander, former assemblyman from Essex County and Irv T. Nutt member of the Camden Board of Education, were among the speakers who blame former Senator Ege and the Republican party for allowing the bill to sleep in a pigeon hole during the greater part of the session.

The state has a civil rights law providing a $500 penalty in cases where hotels or other public places discriminate against colored people. The Bruno bill would amend this law so as to give the aggrived persons power to collect the $500 penalty.

The Hotle Men's Association which is opposed to the Bruno bill said it will open the way for gross abuses and blackmail.

N. J. SCHOOL HEADS SCORE JIM CROWISM

Accuse Jersey Towns of Discrimination

Trenton, N. J., May 22.—Small towns of south New Jersey discriminate against Race children enrolled in separate schools, it was charged at the 12th annual meeting of the New Jersey organization of teachers of Race children held at the new Lincoln school recently.

Swedesboro, Beverly, Glassboro, Cinaminson, Salem and Cape May were among the towns and townships of New Jersey which were declared by President L. B. Granger to be more typical of Georgia and South Carolina than of an enlightened northern community. In the annual report Mr. Granger urged that Parent-Teacher associations in the state be organized into an auxiliary of the teachers' organization to bring more effective action to bear on this problem. Unequal salaries for Race teachers, insanitary buildings and text books in poor condition were some of the ways named in which these towns discriminated.

Howard H. Long, assistant superintendent in charge of research of Washington schools, was the principal speaker of the afternoon. Mr. Long flayed the present method of using intelligence tests and of inferring from these tests that members of the Race are inferior mentally. Admitting that according to the tests the Race rates lower as a whole, the speaker exposed the fallacy of many methods of application. For instance, Harlem Race men average higher than southern whites of South Carolina, Georgia and Florida. A fling was taken at the popular Nordic cult that is finding much favor among pseudo and near students of today. Southern states whose stock is almost purely Nordic rate consistently at the foot of the ladder in statistics on venereal disease, criminality, feeble-mindedness, etc., while Massachusetts, Maine and Vermont with a racial stock of non-Nordic origin rate at the head.

Helen Weld, a white high school pupil of Englewood, was the winner of the organization's prize in the short story contest. The conditions of the contest demanded that each contestant write a story depicting the charm of the Race child. Miss Melissa A. Jones of Atlantic City was the chairman of the literary committee.

The following officers were re-elected for the coming year: Lester B. Granger, Bordentown, president; Gertrude P. Williams, Moorestown, vice president; W. H. Johnson, Camden, treasurer; Cornelia E. Quander Atlantic City, recording secretary; W. M. Morrell, Bordentown, corresponding secretary; T. Montgomery Gregory, Atlantic City, field agent

NEW JERSEY NEGROES SEEK CIVIL RIGHTS

Fight Discrimination in Public Places

(Special to The Daily Worker)

NEW YORK —(FP)— March 15 — New Jersey Negroes are fighting for the enactment by the state legislature of an amendment to the civil rights act, so that persons discriminated against in places of public accommodation would be allowed to bring civil suit for damages. At present the right to bring action rests in a state official.

HOTEL OWNERS FIGHT CIVIL RIGHTS BILL

Asbury Park, N. J., April 2.—A determined effort to have the legislature reject the civil rights bill which would give members of the Race the right to collect up to $500 if denied privileges in hotels, restaurants, theaters or other public places is being conducted by the Hotel Men's association and the Asbury Park Hotel association.

Telegrams have been sent to all state and local hotel association members urging that they appeal to senators and assemblymen to reject the measure. The state association is represented in its fight against the bill by Dayton Oliphant of Trenton. The bill, sponsored by Assemblyman Bas'l E. Bruno of Long Branch, was referred to the committee on unfinished business.

Dark White Man Refused Dinner

CAMDEN, N. J.—Refused service in the Famous Restaurant Friday, Hamden Abraham, ex-soldier, a silk and linen dealer of New York, caused the arrest of Pete Silos, Greek, proprietor of the restaurant, on a charge of violating the Civil Rights Acts of New Jersey. Silos was held under $500 bail by Magistrate O'Grady.

In a statement to the Magistrate, Abraham said he went to the restaurant for lunch and after waiting 20 minutes, asked one of the waitresses to serve him. He said the waitress would not serve him food and that Silos said he did not cater to "colored people." Silos admitted he refused to serve Abram because he thought he was a Negro.

REFUSED SERVICE BECAUSE 'NEGRO'

Restaurant Proprietor Under $500 Bail for Violation of Civil Rights Act.

(Preston News Service)

Damden, N. J.—July 23.—Refused service in the Famous Restaurant Friday, Hamden Abraham, a silk and linen dealer of New York, caused the arrest of Pete Silos, a Greek, proprietor of the restaurant, on a charge of violating the Civil Rights Act of New Jersey. Silos was held under $500 bail by Magistrate O'Grady.

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Abraham said he is an American citizen and fought with the American Army in France. He displayed several scars of wounds received in battle.

$200 Award For Man Who Couldn't Buy Theatre Ticket

EAST RUTHERFORD, Sept. 23.—Because he was told that all the "reserved" seats were occupied when he attempted to buy a ticket for admission to the new Oratani Theater in Hackensack, it was decided by Judge Ely of the District Court here yesterday that Thomas B. James, colored, of Hackensack, had been discriminated against. The judge awarded a verdict of $200 in his favor.

The defendant was the Prudential Amusement Company of Newark, owner of the theater. James told the judge he had gone to the theater to see the motion pictures of the Hackensack Sesquicentennial parade in which he had led his people. Mrs. Evelyn Rogers told him "All the reserved seats are gone," James said. He declared that white people bought tickets and entered the theater while he was waiting for Morton Bratter, assistant manager, who had been summoned. Patrolmen Bollerman and Zimmerman also testified that James had been refused a ticket.

Bratter said that the reason was that the firemen had ordered that the sale of tickets stop until the crowd in the theater had thinned out.

James and the policemen said nothing was said by Bratter about any fire law at the time.

This action was brought under the provisions of the Alexander Civil Rights Bill, which was introduced in the Legislature by former Assemblyman, Dr. W. G. Alexander, of Orange.

Strangely enough, during the last session of the Legislature, an effort was made to amend the present law on the ground that it was non-effective. Several of the colored speakers who appeared in favor of the amendment at the hearing on the bill were placed in an embarrassing and humiliating position because of a lack of knowledge of the provisions of the present law, and most of them referred repeatedly to the so-called "Overseer of the Poor" Bill, which was repealed in 1921, when the Alexander Bill became a law.

One of the speakers against the proposed amendment very strikingly brought out that the present law served all the purposes of a Civil Rights Bill if only the colored people would make use of it for the purpose of punishment rather than for profit.

NEW YORK CITY TIMES
MARCH 25, 1926

FIGHT CIVIL RIGHTS BILL

New Jersey Hotel Men Oppose Measure in Aid of Negroes.

Special to The New York Times.

ASBURY PARK, N. J., March 24.—A determined effort to have the Legislature reject the civil rights bill, which would give negroes the right to collect up to $500 if denied privileges in hotels, restaurants, theatres or other public places, was under way today by the State Hotel Men's Association and the Asbury Park Hotel Association.

Telegrams have been dispatched to all State and local hotel association members urging that they appeal to Senators and Assemblymen to reject the measure. The State association is represented in its fight against the bill by Dayton Oliphant of Trenton who earlier in the week appeared before the House Committee on Revision of Laws. The bill is sponsored by Assemblyman Basil E. Bruno of Long Branch. After the hearing before the Committee on Law Revision, the bill was referred to the Committee on Unfinished Business.

WON N. J. CIVIL RIGHTS

SEGREGATION IN THEATRE BEATEN UNDER THE ALEXANDER CIVIL RIGHTS LAW—POLICEMEN STAND BY COLORED COMPLAINANT

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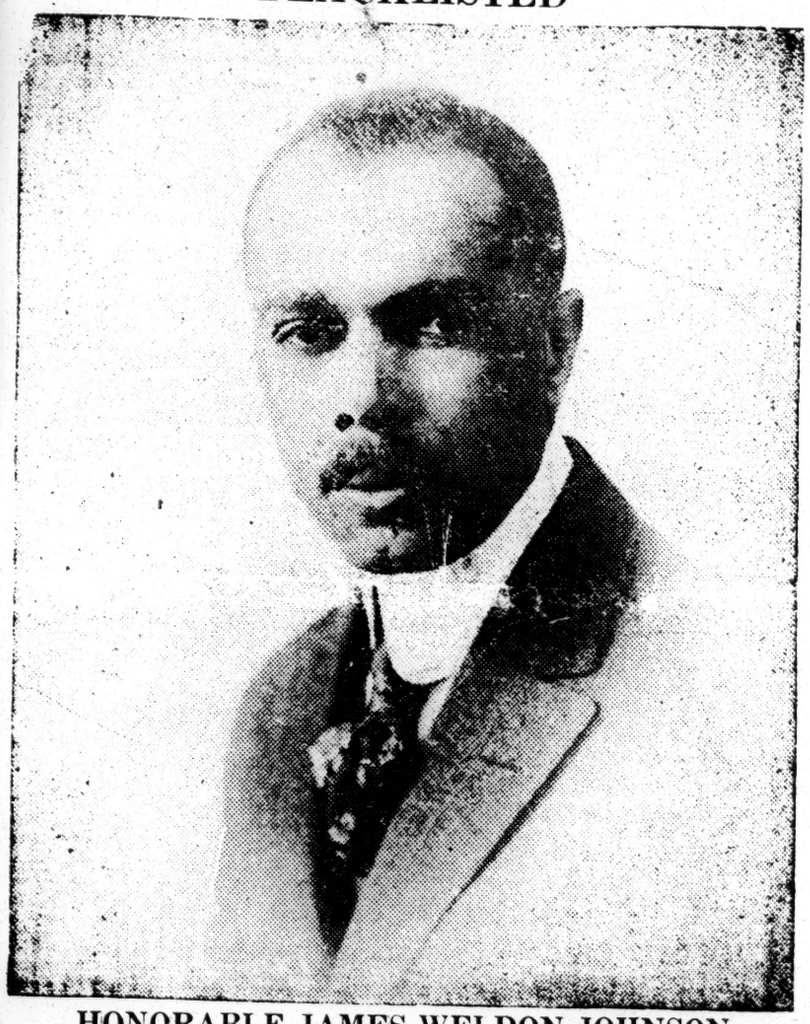
Discrimination - 1926

New York

BLACKLISTED



HONORABLE JAMES WELDON JOHNSON
Champion of his race barred with radical colleagues from speaking in New York Public Schools.

Noted Advancement Association Secretary, With Hayes & Holmes Barred From Public Schools

Civil Liberty Union Plans Court Mandamus to Compel Board of Education to Permit Alleged Radicals to Talk on Free Speech.

The refusal last week of the Department of Education to permit the use of the auditorium of the Stuyvesant High School for a meeting on Friday evening, at which time Reverend John Haynes Holmes, Arthur Garfield Hayes and James Weldon Johnson, secretary to the National Association for the Advancement of Colored People were scheduled to speak on Monday night has resulted in the Civil Liberties Union taking steps to question the right of the Department to select and reject speakers appearing in school at public meetings.

Basing their action on a meeting last Armistic Day, when speakers referred to as un-American appeared on the program, the Department of Education has ordered an investigation, pending the legal action of the Union. Samuel S. Untermeyer, one of the most brilliant attorneys connected with the Union, has been instructed to make a test case of the affair, settling once and for all, the rights to the use of schools for public meetings.

School Board Has Blacklist

The names of the three mentioned above were part of a blacklist held by Eugene Kinkeady, director of Extension Activities of the Department. Mrs. Isabel Friedman of the Better Neighbors Association took from the list, which she says she saw in Mr. Kinkeady's possession, calling it "an amazing document."

It is claimed that the blacklisting of Mr. Johnson is not aimed at him personally but because of his association with the Civil Liberties Union, of which he is a member of the Board of Directors, and because of his affiliations with Garland, the eccentric young millionaire, who startled society by establishing a "free love cult farm" in Pennsylvania from which Socialistic doctrines were spread.

The general public is interested in the outcome of this case. Mr. Johnson has been the dominant factor in the National Association for the Advancement of Colored People for a number of years and the accusation levelled at him is a direct attack upon his principles as an American citizen. As poet, consul, composer, author and race champion, he stands among the most distinguished colored citizens of America. A hornets nest has been opened. A Court fight will ensue to force the Board to permit the alleged radicals to talk in the schools on May 31st.

SYRACUSE, N. Y.

NEGROES CLAIM MAN REFUSED THEM FOOD

WATERTOWN, Oct. 13.—One of the most unique litigations ever started in this section of the state, is that just commenced by Ralph W. Cook, Vivian J. Cook, Victor R. Daly and Adelaide C. Daly of New York City, against Frank Couverette, doing business during the summer season at Alexandria Bay under the name Couverette's Tourists' Restaurant, under that section of the civil rights law, which prohibits the propietor of a hotel, restaurant or similar place from discriminating against a Jew, negro or person of any race, color or creed, in the matter of furnishing service.

The action was brought through Attorney Henry B. Mitchell of New York, by the four plaintiffs, who are negroes, and each of whom seek to recover the $500 penalty prescribed by law because of the alleged refusal of the proprietor of the defendant restaurant to serve them with a meal at 4 on the afternoon of Aug. 29 last.

Mr. Couverette has retained Attorneys Wiltse & De Young of Alexandria Bay with Attorney John H. O'Brien of this city as counsel, and it not only answers a denial so far as the allegation of refusal to serve is concerned, but it interposes counter charges of disorderly and riotous conduct on the part of some of the plaintiffs, whose names he did not know at the time.

Apparently Ralph W. Cook was the leader of the party of colored people, constituting the plaintiff, according to the complaint, and he and the other three went into the restaurant about 4 in the afternoon, sat down at a table and waited about 15 minutes for a meal to be served. It is alleged that there were several empty tables in the place and waiters about, and that the plaintiffs were quiet and orderly, but that the defendant refused to serve them because they were negroes.

Then, according to the plaintiffs, they got up and walked out of the place in a quiet and orderly manner.

They charge that the defendant violated Section 40 of Article 4 of the civil rights law of the consolidated laws of the state of New York, which prohibits denying to any person on account of race, creed or color, the facilities and privileges of a place of accommodation such as a restaurant, eating house, etc., affords, and each of the four plaintiffs asks that the defendant be declared indebted to him or her, as the case may be, in the sum of the $500 penalty limit provided in Section 41 of Article 4 of the same law.

It is declared in the answer, which is being served by the defendant, that he admits the plaintiffs came into his restaurant at the time mentioned and sat at a table, but that there was no refusal to serve them because they were negroes. On the contrary he charges that the dinner hour of his restaurant is from 11:30 to 2:30, and that after the latter time the restaurant is closed and no more persons are served until 5, when it is opened again for the evening meal.

On being informed that no meals would be served until 5, one of the male members of the plaintiff party pounded his fist upon the table, talked loudly and acted in a disorderly manner, the defendant alleges. After the plaintiffs had got otuside they stood and talked loudly. One of the men again entered the restaurant, pushed Mrs. Couverette out of the way, pounded his fist on the cigar case and stated that they intended to bring a suit. The defendant, who is the proprietor and manager of the restaurant, claims that the conduct of this plaintiff was generally riotous, ungentlemanly and unruly.

CAFE SETTLES JIM-CROW SUIT OUT OF COURT

Broadway Cafe Agrees To Pay $10,000 For Insult

NEW YORK CITY, Ocober 27.—Under the Civil Rights Act for discrimination, a Broadway restaurant has just settled a civil suit out of court. The plaintiffs, Mrs. Fannie B. White and seven members of the New York National Baptist Church were awarded $1,000. The complaint was based upon the poor service rendered and the placing of foreign substances in their food by waitresses in addition to discourage colored patronage. The case had been pending since March, 1925.

Mrs. White, who is of fair complexion, stated that she had dined in the restaurant for 18 months prior to the

trouble. On one occasion, when she and a group of people from the above church entered the restaurant to dine, no attention was paid to them for nearly a half hour. Suddenly the woman became impatient and demanded service. When the order was served, several of the waitresses attempted to make a burlesque of the occasion.

Adulterated Food

Coffee was served with salt in it. The ham and eggs were covered with pepper and a liquid substance which smelled like a roach exterminator. Mrs. White also noticed that her tomato salad had been covered with pepper and the same brown liquid as appeared on the eggs. A complaint was made to one of the managers after an unsuccessful effort was made to locate the girl who served the meal. This manager insisted that the food was clean and then began clearing the table.

Mrs. White then placed some of the salad in a handkerchief along with some other food. Waitresses standing nearby tried to wrest the parcel from her and an argument ensued. The food was finally given back. They did not see the woman, however, when she placed some of the food in her bag.

Become Fearful

As the party proceded to the cashier's cage to pay the check, Mrs. White informed the manager that she had some of the food in her handbag. At this juncture, the proprietor became fearful and stated that an awful mistake had been made. A Caucasian patron sitting nearby then interrupted by saying the party would be maltreated if they were in the south. Simultaneously another Caucasian went to the aid of Mrs. White and the party by telling them to prosecute to the fullest extent of the law.

A suit was filed shortly after. After several efforts on the part of the defendants to have the matter thrown out of court, the management on the eve of the trial offered to settle. A letter of apology and $1,000 was sent to the plaintiffs.,

MILITANT NEW YORK NEGROES

(Pittsburg Courier.)

In New York City the other day, William H. Lewis, a Boston Negro and a former Asst. United States Attorney General was attending the trial of former Attorney General Daugherty. At the lunch hour several white friends invited him to the Alice Foote McDougall Coffee Shop on Forty-seventh Street just off Fifth Avenue, a very exclusive district. The lynx-eyed management immediately recognized Mr. Lewis as a Negro and ordered the Negro waitress, a Miss Petis, to give the noted Negro lawyer poorer service because the encouragement of Negro patronage was not desired. Here is where the new spirit of the Negro came into play. The management doubtless expected the Negro waitress to accede to their policy of discrimination because of color but instead she flatly refused. She was immediately discharged. Did the other 200 Negro employes stand around and do nothing as has often been done by Negroes in a crisis? Not at all. Under the leadership of Henry J. Brockington, a Negro cook, the entire crew struck until Miss Petis was permitted to continue working. Besides, they all walked out that afternoon and returned to work the next morning only after the management had promised that there would be no more discrimination against patrons because of their color.

Does this not arouse your enthusiasm? Does it not make you glow with pride to know that your race includes such men and women? How few Negroes there are (or whites either) who will jeopardize their jobs for a principle. Let us hear now from those newly rich social climbers in our "Upper Ten" who are always complaining that "white people judge the whole Negro race by the servants with whom they come in contact?" Would to God the whole race were like THOSE servants!

200 COLORED EMPLOYES STRIKE WHEN WAITRESS IS FIRED FOR COURTESY SHOWN RACE PATRON

Girl Had Been Told By Hostess To Be Slack In Service To Former Asst. U. S. Atty. Gen. Wm. H. Lewis, Who Was Guest of White Friends

Only the unity of 200 waitresses and the colored cooks at the Alice Foote McDougall Coffee Shops, 6 West 47th street, prevented one of the waitresses, Miss Petis, from being fired when she ignored an order from the head-waitress to discriminate in the service given a colored patron last week.

Hon. William H. Lewis of Boston, former Assistant United States Attorney General at Washington, was in New York last week attending the trial of former Attorney General Daugherty.

He was invited to lunch by several white friends and they went to the McDougall Coffee Shop to eat. When they took seats the head waitress recognized Mr. Lewis as a colored man and told Miss Petis, who waited on their table, not to give him the same service she gave the others, as the company did not want to encourage colored people using the Coffee Shop. Miss Petis ignored her order and gave Mr. Lewis her best services as waitress.

After the guests had gone, she was told her services would no longer be required. The other colored waitresses and male cooks were told of the incident, and they all struck until Miss Petis was permitted to continue to work. The whole group walked out Friday afternoon and returned to work Saturday morning only after the management had promised that there would be no more discrimination against patrons because of their color. The cooks were led by Henry J. Brockington of 170 West 141st street.

The McDougall Company operates several large lunch rooms in the business district, and employ nearly 500 colored people.

MILITANT NEW YORK NEGROES

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New York.

Discrimination - 1926

Excludes Colored Clergyman From Holy Land Tour

New York, Jan. 22—The National Association for the Advancement of Colored People, 69 Fifth Avenue, today announced that Rev. W. A. Price of Alexandria, Virginia, who had booked a passage for "The Christian Herald Mediterranean Cruise and Pilgrimage to the Holy Land," under the direction of James W. Boring, had obtained a settlement of $150 from Mr. Boring because his reservation was cancelled on the ground he was a Negro and the only colored person who had sought to go.

Rev. Price saw numerous advertisements of the cruise published during the summer of 1925 in The Christian Herald, to which he had been a subscriber for ten years. The cruise was to take place on the steamship Republic, sailing from New York on January 21.

On January 6, Rev. Price received a letter from Mr. Boring, expressing the fear that, as the only member of his race on the cruise, Rev. Price "would feel out of place and embarrassed on the Republic." Mr. Boring advised Rev. Price to postpone his trip until next summer when a party including Negroes is to go to the Holy Land.

Rev. Price replied that he did not wish to withdraw or postpone his trip stating: "I am sure there could not be any more embarrassment than to have to withdraw after having perfected all arrangements."

After a representative of The Christian Herald Tour had called on Rev. Price and failed to persuade him to forego the trip, the following telegram from Mr. Boring arrived at Rev. Price's home after he had left for New York.

"We find it advisable to cancel your reservation for transportation on the Steamship Republic, Mediterranean Cruise, as per general conditions set forth on page 30 of cruise booklet in which right is reserved to decline to accept or retain any person as member of cruise at any time. Certified check covering amount deposited by you for reservation and passport visas also cost of your passport will be mailed you tomorrow."

Rev. Price, upon his arrival in New York claimed his passage. When it was refused, he applied for help to the N.A.A.C.P., where he was assured he could have legal assistance if he wanted to bring suit, and a conference was arranged with Arthur Spingarn, vice-president of the N.A.A.C.P. and charman of the National Legal Committee. At a lengthy conference, Graham Patterson, publsher of The Christian Herald, declared the paper was helpless and after requesting Rev Price to leave the room, told an N.A.A.C.P. representative that he would advise Rev. Price not to make the trip. Walter White then insisted that Mr. Patterson repeat this statement in person to Rev. Price. Suit was made unnecessary however, when Rev. Price accepted a settlement from The Christian Herald Tour director of $150 for the loss in time, railroad fare and trouble he had sustained.

WOULD NOT LET PASTOR SAIL ON HOLY LAND TRIP

"Christian Herald Tourists" Couldn't See Way Clear To Take Along Colored Preacher To Birth of Christianity.

New York—When Rev. W. A. Price, of Alexandria, Va., arrived in this city last week, from where he intended to sail with "The Christian Herald Mediterranean Cruise and Pilgrimage to the Holy Land," under the direction of Jas. W. Boring, he learned that telegram had been sent to his home after his departure by Mr. Boring notifying the minister that his reservation which he had previously booked had been cancelled.

Rev. Price's reservation was cancelled on the grounds he was a Negro and the only colored person who had sought to make the trip. This announcement was made by the N. A. A. C. P.

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NEW YORK CITY TELEGRA
MAY 20, 1926

Delay in "Blacklist" Ruling Angers Civil Liberties Union

Officials of the American Civil Liberties Union were indignant today that the special meeting of the Board of Education, called to consider the "black list" against Arthur Garfield Hays, James Weldon Johnson and other speakers, would not be held until tomorrow afternoon. This is only a few hous in advance of the meeting planned by the union at Stuyvesant High School tomorow evening for a discussion of "Old-Fashioned Free Speech."

"We can hardly believe that such shabby action could be accorded us by the Board of Education," said Mrs. Lucille Milner, field secretary of the Civil Liberties Union. Even if the blacklist were removed on Friday afternoon, Mrs. Milner said, there would not be sufficient time to arrange the Stuyvesant High School meeting and it would have to be postponed.

N Y C WORLD
MAY 22, 1926

SCHOOLS BOARD UPHOLDS BAN ON LIBERTIES UNION

Application to Use Building Refused After O'Shea and Gibney Explain Blacklist; Censorship of Speakers Is Approved

SOCIETY'S FREE SPEECH STAND USED AGAINST IT

Court Action Expected to Test Right to Keep Out Individuals and Organizations

Censorship of speakers and speeches in the public schools was unanimously upheld yesterday at the special meeting of the Board of Education called to find out how far it had been exercised.

The board upheld Superintendent of Schools William J. O'Shea and Eugene C. Gibney, Director of Extension Activities, in their decisions as to who may not speak in schools, denied the application of the American Civil Liberties Union for a meeting last night in Stuyvesant High School, which was to have been a test of the board's power, and paid a tribute to the sincerity of Samuel Untermyer, who had shouldered the fight of the Union.

Court Action Expected

As a result of the action the power of the board is expected to be questioned in the courts, as had been promised if it held to the ban against individuals and organizations.

In reaching its conclusions the board ignored the charges of Supt. O'Shea and Mr. Gibney that the last Armistice Day celebration in the high school was un-American, although Rear Admiral Rogers was the principal speaker. Instead, it stood the Civil Liberties Union in the corner as a bad boy and considered at length a report of Mr. Gibney on that organization which was submitted by Supt. O'Shea as the defense of his attitude.

"I have read the purposes of the American Civil Liberties Union as set forth in a statement of policy submitted by representatives of the society to the Committee on Immigration and Naturalization of the House of Representatives of the Sixty-ninth Congress, the statements of Mr. Roger N. Baldwin, one of the directors of this society, before the joint legislative committee investigating seditious activities, and the statements of Mr. Allen S. Olmsted before the Committee on Immigration and Naturalization," Supt. O'Shea informed the board, adding that in view of those statements and Mr. Gibney's report he was not convinced the society should use the school, and did not recommend its application.

Quotes Report on Radicals

In his report Mr. Gibney quoted from the State Legislative Committee report six years ago that there were groups engaged in an effort to undermine our institutions, weaken property rights and set up a government controlled by a militant minority of workers. He quoted Mr. Baldwin as then enunciating the stand of the union in a statement as follows:

"Expression of opinion as we define it, includes any language unaccompanied by an overt act, that is, an act which in itself is a violation of the criminal law. Language unaccompanied by such an act, even if

the logical consequences of it lead others to the commission of the act, is legitimately within our conception of free speech."

Mr. Gibney quoted testimony of Mr. Olmsted before the Congressional investigation last month as follows:

Q. You think that an alien has a perfect right to come here and get into a labor strike, preach Communism all he wants to and advocate the overthrow of government? A. Yes.

Q. Did I understand you to say that an alien has the right to preach the overthrow of government and anarchy? A. Yes.

Quotes Union's Platform

Mr. Gibney quoted the Civil Liberties Union's statement before the Congressional committee of its policy on free speech, which was that there should be no control in advance over what any person might say, no restrictions on meeting and speaking freely without permit, and there should be no prosecutions for the expression of opinion on matters of public concern, however radical, however violent.

Then Mr. Gibney set forth that the Rev. John Haynes Holmes of the Community Church; Arthur Garfield Hays, counsel to the Civil Liberties Union; James Weldon Johnson, Secretary of the National Association for the Advancement of Colored People, and the Rev. John Nevin Sayre of the Fellowship of Reconciliation were to speak at the test meeting on "Old Fashioned Free Speech." He said all of them had subscribed to the speech policy presented at the Congressional inquiry and that he could not accept the responsibility of affording them an opportunity to make such utterances from the rostrum of a public school.

"If the American Civil Liberties Union were allowed to use school buildings for meetings under the aegis of that free speech which they sponsor," Mr. Gibney stated, "it would be tantamount to converting the school plant into a vast Hyde Park, not concentrated as in London, but far flung throughout the reaches of this city, where the Board of Education's policies regarding public instruction in the day and its principle of Americanization at night might be nullified and flaunted in the faces of the maturing citizenship.

Strict Supervision Urged

"That character of free speech belongs in the public halls under the supervision of police of the city and of the agents of the Nation, who are qualified to determine just where civil liberty ends and anarchy begins."

Mr. Gibney recalled that the State Education Law permitted the use of public schools after school hours for educational, library, social and civic meetings, but to the school boards was reserved the right of censorship to insure "definite support of American institutions and truthful and moral teachings."

He admitted he had never come in contact with any of the Civil Liberties Union supporters in a school building, and that he had made his decision on learning of enunciated principles.

Arthur S. Somers, member of the board, said that body had never set itself up to censor, particularly in a narrow interpretation of the word and that exclusion would be most unfortunate because of a disagreement of personal views, even on evolution, but that as trustees and members should protect school principles and buildings. He said any group and any question should be welcome as long as within the law.

Deny They Have Blacklist

Supt. O'Shea and Mr. Gibney then declared they had no blacklist. Mr. Gibney added that the Civil Liberties Union stood for sex liberty and birth control, and that he had turned down the scheduled meeting of other organizations at Morris High School in order to avoid a riot.

Mr. Somers then moved that a reply be sent to Mr. Untermyer, assuring him the board did not disagree with him, but heartily concurred in the fullest and widest use of school buildings for every legitimate and orderly purpose within the law by any group of citizens. The motion was carried.

Motion was then made by Ralph R. McKee of Staten Island that the position taken by Supt. O'Shea be approved and the Civil Liberties Union application for the use of Stuyvesant High School be denied. William J. Weber of the Bronx seconded the motion, which was adopted unanimously.

MAY 2 1928

NEW YORK SCHOOLS BLOCKLIST SPEAKERS

New York.—The American Civil Liberties Union will test the right of the Board of Education of New York City to bar speakers from making addresses in school buildings because of their political opinions. The test will be based upon the refusal of Eugene C. Gibney, director of Extension Activities, to permit Arthur Garfield Hays, New York attorney, and James Weldon Johnson, writer and prominent Negro leader, both members of the National Committee of the Civil Liberties Union, to speak at a Peace Week celebration on May 27 in the Morris High School.

Mrs. Isabel Friedman, of the Better Neighbors Association, under whose auspices the spakers were to appear, charges that the Board of Education maintains a "blacklist," barring from New York Schools such organizations as the Community Church, the Fellowship of Reconciliation, the Women's International League for Peace and Freedom, the Association for the Advancement of Colored People and the American Civil Liberties Union. The existence of the blacklist is denied by Mr. Gibney. Superintendent William J. O'Shea, however, admitted having given oders to bar "societies unfriendly to the American government."

Lucille B. Milner, field secretary of the Civil Liberties Union, has filed an application for the use of the Stuyvesant High School auditorium on May 21. All formalities will be complied with, she announced, to test whether the Board of Education will prevent Mr. Hays, Mr. Johnson and the Rev. John Haynes Holmes, pastor of the Community Church, from talking on Old-Fashioned Free Speech. Concerning a test case, Superintendent O'Shea declared he would open the schools to any Bolshevistic speaker if a court so ordered, but I doubt if a court will.

Color Line in Maspeth Cemetery

Brooklyn Undertakers Assert That This Is Something New

Acting on information received from an undertaker in Brooklyn, relative to alleged discrimination at the Mount Olivet Cemetery, Maspeth, Long Island, a reporter of the New York Amsterdam News made an investigation.

Our reporter, who has run across racial discrimination in hotels, theatres, bathhouses, and a number of other so-called public places, wended his weary way to Maspeth, where he was greeted cordially and the party in charge of the office told him the price of a grave, but said nothing about color.

A day later our reporter called the cemetery on the phone, and the person in charge in a cheery femanine voice asked: "for white or colored?" The reporter inquired as to what differeance it made, and the young lady stated that the only difference was that graves were held for colored people in a different section and at a cheaper price.

Upon further questioning the young woman would not state upon whose authority she made this statement, but referred the reporter to a Mr. Chamberlain.

Efforts were made to get in touch with Mr. Chamberlain but they availed nothing.

In going over the matter with several colored undertakers they admitted that there were grounds for believing that the people in charge of the cemetery were discriminating now, but heretofore it had not been the policy of these people to so do.

Discrimination - 1926

New York.

Broadway Restaurant Pays $1,000 For Discrimination Against Negro Customers--Case Settled Out Of Court

New York Age

Stanley's Lunch Room, Lower Broadway, Charged With Giving Poor Service To Group of Colored Patrons; Put Foreign Matter In Food Served Them

Stanley's Lunch Room on lower Broadway has just settled a civil suit out of court with eight colored Harlemites who filed suit under the Civil Rights Act for discrimination against them at that restaurant last March. The discrimination against the colored patrons was in the form of poor service, and the placing of foreign substances in their food by waitresses in following the policy of the restaurant's management to discourage colored patronage.

New York Mirror

The plaintiffs in the action were Mrs. Fannie B. White, proprietor of the Allen House at 11 1-2 West 135th street, and seven other members of the New York National Baptist Church on 125th street, near Madison avenue. The other members were the Rev. Norman S. Epps, then pastor, and Messrs Mackey, A. L. P. Johnson, J. W. Anderson, Sam Claybourne, Arnold T. Cornish and Moses Hill, trustees.

Had Eaten There Before

In the month of March, 1925, they appeared before the Supreme Court in a foreclosure suit against their church. When the court adjourned or lunch, Mrs. White(who is fair of complexion and had dined at Stanley's two or three times per week for 18 months) offered to take them to lunch. She naturally took them to Stanley's, across from the court.

The partp secured seats whereever they could find them and sat for twenty minutes before anyone seemed to pay attention to them. Mrs. White finally became impatient and demanded that a waitress give them service. When the order was served the party noticed several of the other girls near the serving table laughing.

Roach Poison In Food.

It was not long before the party found just what the joke was. The coffee had salt in it and the ham and eggs were covered with pepper and a liquid that smelled like roach exterminator. Mrs. White also noticed her tomato and lettuce salad was covered with red pepper and the same brown liquid.

She asked one of the men to remain with her and ordered the others to go to the front of the store and wait. She then attempted to locate the girl who had served the party. She failed to do this but found one of the managers and made a complaint to her. This woman insisted there was nothing wrong with the food and began clearing the table.

Mrs. White in the meantime, had put her salad in a handkerchief and also tried to take some of the other food as evidence. When the waitresses saw this they attempted to take the handkerchief from the colored woman. Finally Mrs. White gave back the food but told the manager she had already put some of it in her bag which she would not return.

Manager Changes Attitude.

When the manager heard this, her whole attitude changed. She said there had been a terrible mistake on someone's part and pretended to be very sorry. A white man nearby, remarked that if these "niggers were down South they would be tarred and feathered." Another white man came to Mrs. White's rescue and told her to give the proprietor h——.

The party went to the front, paid their check and left the place.

A suit was filed immediately by I. J. Broadwin of the law firm of Broadwin and Manheimer. After numerous efforts to have it thrown out of court, the attorney for the defendant restaurant, on the eve of the trial, offered to settle out of court. The settlement agreed on was a letter of apology to each member of the party and $1,000 half of the money went to the attorney and the other was equally divided among the eight plaintiffs.

NEW YORK WAITRESSES QUIT JOBS IN PROTEST AGAINST SHOP'S JIM CROW TACTICS

New York, Oct. 15.—Rather than be made tools for carrying out a "Jim Crow" policy that ordered them to insult members of their own race, 200 waitresses, cooks and kitchen workers of the Alice Foote MacDougall Coffee shop, 6 W. 46th St., threw down their jobs recently. They walked out on a strike that lasted more than an hour and cost the coffee shop owners $700. They tied up service in the exclusive establishment just off Fifth Ave. at the busiest hour of the day, and they came back on the job only when the management agreed to revoke an order that had been given firing a waitress who had dared to serve a Race patron. Mrs. Catherine Pettus, 28, of 581 Herkimer St., Brooklyn, was the waitress.

Chicago Defender

11/26/26

She defied the management's "Jim Crow" orders, and went out of her way to give service to Hon. William H. Lewis, former assistant United States attorney general, who had entered with a party of friends. Mr. Lewis had been in this city attending the trial of former Attorney General Daugherty. With another member of the Race and a white lawyer, Mr. Lewis came into the McDougall Coffee shop early in the evening of Sept. 24 and was led to a far corner on the balcony floor.

Mrs. Pettus

Orders were given to ignore him there, and Miss Florence Dodson, a new waitress at the station, was purposely called into the kitchen as soon as the party was seated. The management, the waitresses were told, girls into conference and they unanimously agreed to walk out, rather than to submit to the humiliation of having one of their number discharged for serving a dark customer. Chef Cook Victor Mayer of W. 141st St. immediately called together the kitchen men and they agreed to stand by the girls. With the shop filled with patrons, a strike was ordered.

The management pleaded in vain with the girls and the hungry patrons walked elsewhere in search of food. The loss was mounting toward the thousand dollar mark when Allen McDougall, general manager and owner of the shop, who had rushed to the scene, agreed to take Mrs. Pettus back, provided the girls would only return. He also agreed not to discharge any who had taken part in the strike. He broke his promise Tuesday, Oct. 6, by releasing both Miss Whitlock and Mr. Mayer.

At the end of that same week Mrs. Pettus handed in her resignation. She told Manager McDougall to save the job for some one who appreciated it more than she did. She said she couldn't consider it any particular privilege to be employed in his Jim Crow establishment.

McDougall has four such shops and employs about five hundred members of our Race as waitresses, cooks and kitchen help. The rooms are beautifully decorated with soft colored lights and Italian marble. The waitresses are dressed in Italian peasant uniforms.

Miss Whitlock, a graduate of Hampton and Pratt institutes, was working at the coffee shop in an effort to secure sufficient funds to continue her school work. She had been head waitress for nine months and had been in the shop for 1 nionths.

Mrs. Whitlock

did not wish to encourage members of the Race to dine there.

In flat defiance of the management's stand, Mrs. Pettus left her station, walked to the Lewis table, and gave the party water. Before she could further serve them, she was called away by Miss Helen B. Staunton (white), hostess, who severely reprimanded her. Mrs. Pettus was rebuked for violating a rule of the shop in serving a dark-skinned patron.

Miss Dodson gained her release from the kitchen and went at once to her station and served the party. Friday morning Mrs. Pettus came as usual to work, but was told her services weren't wanted. She was "fired" for having defied the management in serving members of her Race.

The news spread among the other waitresses. Miss Sophronia Whitlock, 23, of 291 Edgecombe Ave., head waitress in the shop, called the

Discrimination- 1926

Herald Tour Excludes Colored Clergyman

New York, Jan. 22—The National Association for the Advancement of Colored People, 69 Fifth Avenue, today announced that Rev. W. A. Price of Alexander, Virginia, who had booked a passage for "The Christian Herald Mediterranean Cruise and Pilgrimage to the Holy Land," under the direction of James W. Boring, had obtained a settlement of $150 from Mr. Boring because his reservation was cancelled on the ground he was a Negro and the only colored man who had sought to go.

Rev. Price saw numerous advertisements of the cruise published during the summer of 1925 in The Christian Herald, to which he had been a subscriber for ten years. The cruise was to take place on the steamship Republic, sailing from New York on January 21.

On January 6, Rev. Price received a letter from Mr. Boring expressing the fear that, as the only member of his race on the cruise, Rev. Price "would feel out of place and embarrassed on the steamship." Mr. Boring advised Rev. Price to postpone his trip until next summer when a party including Negroes is to go to the Holy Land.

Rev. Price replied that he did not wish to withdraw or postpone his trip stating: "I am sure there could not be any more embarrassment than to have to withdraw after having perfected all arrangements."

After a representative of The Christian Herald Tour had called upon Rev. Price and failed to persuade him to forego the trip, the following telegram from Mr. Boring arrived at Rev. Price's home after he had left for New York.

We find it advisable cancel your reservation for transportation on Steamship Republic Mediterranean Cruise as per general conditions set forth on page 30 of cruise booklet in which right is reserved to decline to accept or retain any person as member of cruise at any time. Certified check covering amount deposited by you for reservation and passport visas also cost of your passport will be mailed you tomorrow.

Rev. Price upon his arrival in New York claimed his passage. When it was refused, he applied for help to the N. A. A. C. P. where he was assured he could have legal assistance if he wanted to bring suit and a conference was arranged with Arthur B. Spingarn, Vice-President of the N. A. A. C. P. and Chairman of the National Legal Committee. At a lengthy conference, Graham Patterson, publisher of The Christian Herald, declared the paper was helpless and after requesting Rev. Price to leave the room, told an N. A. A. C. P. representative that he would advise Rev. Price not to make the trip. Walter White then insisted that Mr. Patterson repeat this statement in person to Rev. Price. Suit was made unnecessary however, when Rev. Price accepted a settlement from The Christian Herald Tour director of $150 for the loss in time, railroad fare and trouble he had sustained.

PRINCIPAL'S COURSE AT CITY COLLEGE DENIED

The College of the City of New York is reported to have denied Howard Day, a Negro school teacher of that city, the privilege of registering for a principal's course that is essential to a promotion to the post of principal in the public school system of New York.

Mayor Walker of the city has declined to be interviewed upon the subject, and William J. Shee, superintendent of the New York school system disclaims all responsibility for the alleged denial of the privilege.

In response to Mr. Day's effort to register for the course, he received a letter from Dean Paul Klaffer of City College in which the registration was denied "for obvious reasons of relative class."

Professor Day has been in Public School 89 in New York City for some years. Prior to that he had been principal of the colored schools of Atlantic City, N.J. New York has had one Negro principal.

COUNTEE CULLEN BARRED FROM EMERSON HOTEL

Noted Poet And Harvard Student Invited By City Club

MADE SPECIAL TRIP FROM NEW YORK

Management Says No Colored Folk Allowed Above First Floor

Countee Cullen, Harvard student, poet and winner of many national contests, was barred from the Emerson Hotel, Saturday.

He had been invited to speak by the City Club at its mid-day luncheon and expected to read selections from his newest book of poems "Color."

Mr. Cullen, who is the son of the Rev. F. A. Cullen, Pastor of Salem M. E. Church, New York, is now a student at Harvard University. The senior Cullen is a former Baltimorean.

The poet arrived in the city Saturday morning and went immediately to the Emerson Hotel, told the clerk of his engagement and asked that Rabbi Lazaron, chairman of the committee on speakers be informed.

The clerk promised to call the Rabbi but Mr. Cullen waited for 15 minutes in the lobby until well past the time of his engagement. Again Mr. Cullen went to the desk and asked that the City Club officials be notified.

Shortly after this James W. Chapman, president of the City Club came out and explained to Mr. Cullen that the hotel amnager had refused to permit a colored man to go above the first floor in the hotel and for this reason his engagement had been cancelled.

Word to this effect, Mr. Chapman said, had been wired to Harvard. Mr. Cullen, however, was in New York, and it failed to reach him in time. Check for travelling expenses was given Mr. Cullen and he then left the hotel.

First arrangements were that Mr. Cullen was to remain in the city over Sunday and speak to the Scribblers and to the Modern Quarterly Clubs. Another social gathering was planned for the Y. M. C. A.

After the insult, however, that was offered at the Emerson, Mr. Cullen felt it so keenly that he made several calls upon friends in the city and then left Saturday night for his home in New York.

The members of the City Club explained that the club meetings are held in one of the hotel's private dining rooms. Rabbi Lazaron had invited Mr. Cullen to speak, the question of color never entering his mind. When the sepaker was advertised, however, and the hotel management learned of it through the press, they called up the City Club officials and made it known that Mr. Cullen would be barred or they would have to take their meeting elsewhere.

Mr. Parker, manager of the Emerson hotel, when seen by a reporter, refused to discuss the matter. When asked directly as to whether the policy of the hotel was to exclude all colored speakers, he stated that he had nothing to say about that and that the City Club incident would have to be referred to Rabbi Lazaron.

Rabbi Morris S. Lazaron, whose duty it is to introduce speakers invited to appear before the City Club, stated, when approached by a reporter for the AFRO-AMERICAN, that the president of the club would have to make any statement for publication that was forthcoming.

It was learned from various sources that the invitation given Mr. Cullen came after the matter had been duly presented to the board which handles these matters and that at that time it met with the approval of that body.

Efforts to secure another hotel were fruitless and the president of the club wired Mr. Cullen's manager cancelling the date.

No Color Line At Pratt Inst.

Brooklyn, N. Y.—There is no color line at Pratt Institute, President Frederic B. Pratt told the AFRO-AMERICAN this week. He said,

"All of our classes are full for this year. The fall term begins in September. On account of limited space, we are compelled every year to refuse admittance to well qualified applicants. However, all applicants are given equal consideration and those who have the ability to meet our requirements are admitted to the extent of our capacity."

CHRISTIANITY AGAIN STOPS AT THE COLOR LINE

Young Woman Who Sought To Pursue Course in Christian Work Training Denied Admission To School.

(Special to the Journal and Guide.)

New York, May 5—Christianity stopped again at the color line, it was disclosed this week, when on March 17, Miss Carrie G. Hargraves, of Wilmington, N. C., who sought to matriculate at the Training School for Christian Workers here, was courteously but positively informed by Miss Charlotte A. Porter, the dean, "that we do not accept colored students in our school."

Miss Hargrave, who is said to be a highly respected young colored woman, desiring to become a Christian worker seeing the school's advertisement, wrote it in good faith requesting entrance blanks. She received the following reply:

"My dear Miss Hargrave:

"I am glad to know you are interested in taking training for Christian Social Service for there is an increasing demand for trained leaders.

"Will you please fill in the enclosed blank and return to me, giving me the names and addresses of three persons who know you well to whom I can write for letters of reference.

"Will you also please send me your latest photograph?

"You will be interested in looking over the enclosed weekly schedule, which will give you some idea of our daily program.

"Very sincerely yours,

"Signed, Charlote A. Porter."

Hopeful, Miss Hargrave filled out the blanks and forwarded them to the school along with her latest photograph as requested. A day or two later she received the following letter:

"My dear Miss Hargrave:

"Your letter reached me this morning and I regret to say that we do not accept colored students in our school.

"I would suggest your writing to the National Bible Institute, 340 West 55 Street, this city, as I think they may be able to accept you as a student.

"Trusting that the way may open for you to take the training you desire, I am

"Very sincerely yours,

"Signed, Charlotte A. Porter."

Attempted Discrimination at Loew's 125th St. Theatre Leads To Riot Call

For the second time in as many weeks, Loew's Victoria Theatre, 125th street, is in the limelight due to the arrest of Richard Thomas, a student of New York University, who was found guilty of disorderly conduct and given a suspended sentence by Magistrate Levine in the Night Court West 53rd street, Tuesday evening, April 27.

On Tuesday afternoon, Richard Thomas and Charles Brooks bought two orchestra seats and went into the theatre to see the show. Thomas says that after the ticket chopper tore the tickets, the stubs were returned and they were presented to a lady usher who motioned them to go upstairs.

Disregarding the usher, they started for the orchestra section, when Thomas says another lady usher stopped them and told them to go upstairs. As they brushed past her, Thomas says that she grabbed his coat to hold him back, and called a male usher. Thomas hit the usher as he tried to force him out of the theatre.

Stopped The Show

By this time the show had stopped and the manager appeared. The manager is alleged to have lunged at Thomas and, like the usher, was hit too. A riot call was sent to the West 123rd street police station and by the time the police got there Thomas and Brooks had found seats in the orchestra which was partly filled.

Thomas says that one of the six cops who were escorting him to the station house, made mention of the Carteret riots and said that Thomas ought to be treated as the Carteret Negroes were.

He was held at the station house from four till eight o'cock, at which time he was taken to the Night Court on 53rd street. Thomas was represented by Lamar Perkins, attorney, of 200 West 135th street. The facts were presented and the lady usher at Lowe's was complainant. She is alleged to have testified that Thomas attempted to choke her. After hearing the testimony, Magistrate Levine found Thomas guilty of disorderly conduct but suspended sentence.

IT HAPPENED IN HARLEM.

A news story published in The Age of last week [illegible] comedy of the law, as administered by certain officers and magistrates:

A student of New York University, with a companion, purchased tickets for two seats in the orchestra of Loew's Victoria Theatre, on West 125th street. The female usher waved them upstairs and when they started for the orchestra, grabbed the student's coat. A male usher tried to force him out of the theatre, but the student who was trying to reach the seat he had paid for, hit his assailant. The show stopped and the manager lunged at the student, who hit him also. By the time the police arrived the student and his companion had found seats in the orchestra, to which they were entitled.

Six policemen on the complaint of manager escorted the student to the station house, where he was held four hours for night court. One of the officers, presumably an Irishman, said that the prisoner ought to be treated as the Carteret Negroes were. At the hearing before Magistrate Levine, the student was found guilty of disorderly conduct, the complaint being that he had tried to choke the female usher, but sentence was suspended.

This was the case of a colored student contending for what he considered his civic rights, guaranteed by the laws of the State of New York. The theatre manager who denied him these rights, was a Jew, the policeman who threatened him was Irish and the magistrate who found him guilty of insisting upon his rights, was also a Jew. This repeated discrimination and disregard for the law, cannot be charged to the Ku Klux Klan in this case. The theatre manager and the magistrate, as well as the too voluble policeman, were evidently not eligible to klan membership, and yet they were actively practising the racial intolerance the klan preaches.

And all this happened in Harlem, where the Negro has established a city within a city.

N. Y. BRONX HOME NEWS
MAY 23, 1926

Untermyer Threatens Suit as Result of Ban Against Civil Liberties Union School Meeting

BROOKLYN EAGLE

OCT 15 1926

The refusal of the Board of Education to permit the American Civil Liberties Union to hold a free speech meeting in Stuyvesant High School will be contested in the courts if necessary, it was said yesterday by Samuel Untermyer and supporters of the union.

A telegraph appeal asking State Commr. of Education Frank P. Graves, to overrule the action of the local board was dispatched by Untermyer, who is counsel for the union.

The doors of the school building were closed to Dr. John Haynes Holmes, pastor of the Community Church; Arthur Garfield Hays, assistant counsel to Scopes in the Dayton evolution trial, and James Weldon Johnson, secretary of the National Association for the Advancement of Colored People, who were named by the union as speakers for the meeting.

May Seek Injunction

It was said by Untermyer that if Graves refused to overrule the city board action he would carry the case to the courts. It was thought probable yesterday that an injunction restraining the Board of Education from prohibiting the meetings would be the legal action first taken.

A special meeting of the executive committee of the union will be held tomorrow to decide on future action. Board of Education officials stated yesterday that they would stick to their decision to bar the meetings.

Untermyer, in a statement, characterized the union as, "a public spirited organization that has done and is doing yeoman's work and that has among its membership the most distinguished and unselfish men and women in the country."

He said the members "are bearing aloft the banner of liberty and making a gallant fight for the preservation of the precious constitutional rights of freedom of speech and of the press and of peaceful, lawful assemblage."

NEGRO ACCUSES THEATER MEN

Archie Adelman, manager of Loew's Bedford theater, and Peter Coughlin, doorman, were arraigned in Flatbush court today charged with "excluding a person from a theater by reason of his color." The complainant is Alex Miller, negro, 452 Quincy st. Magistrate Folwell paroled the two for examination Oct. 22.

COLOR-LINE EVIDENT IN HOLDING OUT OF PLAYER

HAMILTON, N. Y., Nov. 3 —Although Wm. A. Reid, graduate manager of athletics at Colgate University, Saturday issued a statement denying that the colored star of the school's grid team was held out of games between Colgate and the U. of Pittsburgh and Colgate and the Navy, it is evident that the action was due to objection of Colgates opponents. The player discriminated against, Ray Vaughn of Oil City, Pa. stated that he believed that he was kept out of the games solely because of the schools objecting to play against a colored player.

Insisted On Using Negro Player; All Games Cancelled

CHAMBERSBURG, Pa., Nov. 4.—(By the A. N. P.)—All four football games of the local high school in the Cumberland Valley Athletic League have been cancelled because of Chamberburg's insistence on using a colored player, it became known here Thursday when announcement was made that the game with Winchester, Va. had been called off. Previously games with Martinsburg, Va., Hagerstown, Md. and Waynesboro, Pa., were cancelled for the same cause.

Discrimination - 1926

North Carolina.

DENY NEGROES USE OF PUBLIC LIBRARY

Wilmington, N. C., March 10.—A request by the colored chamber of commerce in the interest of the colored citizens for the use of the public library has been denied by the city council. The request came like a bolt from the blue, taking the members of the council completely by surprise, since there had been no intimation that colored persons had ever considered use of the library. The mayor tried to explain that he didn't know whether the city owned the library or a society which had founded it, saying the records would have to be searched. He suggested that Negroes start soon to "roll their own."

CIVILIZATION IN NORTH CAROLINA

(By The Associated Negro Press)

North Carolina has the reputation of being the most civilized of the Southern States. In many quarters it is fondly believed that the race question has been solved and that all the colored people are happy; but an incident happened here last week that for sheer heartlessness would disgrace even Georgia or Mississippi; Shelley Lee, 38, a barber of Burlington, N. C., with a shop catering only to white people, closed up his place after midnight Saturday and was standing outside, when he was attacked by a bandit, who shot him through the abdomen, robbed him, and fled.

Instead of admitting him to the local hospital, the authorities at Burlington rushed him to Durham, forty miles away in an ambulance. He arrived in great agony at 2:00 a. m. Dr. J. W. V. Cordice at once sewed up the wound in his abdomen and intestines, but Shelley died before morning.

Dr. Cordice says that but for the loss of blood, and the shaking caused by the long hurried ride, Shelley might have been saved.

Burlington has the reputation of being a regular cracker town. In passing through the town one sees a sign bidding him a hearty Rotarian Welcome.

A similar incident happened to Miss Marjorie Shepard, daughter of Dr. James E. Shepard, President of the North Carolina College for Negroes of this town recently. She was motoring with a party of friends through Lexington, N. C., when the car went into the ditch. She was badly hurt, and her arm was broken in two places, but she had to come on here for first aid. The only colored doctor was away, and the white doctors refused to give her first aid.

Discrimination - 1926

Ohio

SHAKER HEIGHTS AGAIN

SEEMINGLY undaunted in their determination to see the thing through at all hazards, the board of education of Shaker Heights is standing pat on their threat to permanently bar the colored children of Beechwood village from the Shaker schools and have accordingly carried the case, which they have twice lost, to the Supreme court of the state.

Cleveland Herald 4-16-26

The arguments on the case were heard at Columbus Wednesday of this week, and all Cleveland awaits the decision of the state's chief tribunal. To us there is no question as to the probable decision. We do not feel that the Supreme court at this time would invalidate the rights of contracting parties in a legal contract, and this is what the Shaker Heights officials would have the courts do. They are willing to set at naught every principle of the fundamental law of contracts in their effort to back down from an agreement made by them in good faith with Beechwood officials.

Cleveland Ohio

Another angle has cropped up into the situation, however, from the economic side. Since the matter has been aired, white agents have been at work buying up every available parcel of land in Beechwood from colored owners at a goodly premium in price. And of course it can be safely assumed that the white agents are being employed by higher-ups. In may be that this method will work when all the courts have told the Shaker Heights board that they must admit colored children from Beechwood to the Shaker Heights schools.

Meanwhile, we rise to admonish our brethren who still are in possession of the few lots that have not passed out of Negro ownership to hold on for the last farthing in price.

SUPREME COURT DISMISSES CASE OF SCHOOL BOARD

Residents of Bechwood, a suburb of Cleveland but more closely adjacent to Shaker Heights village, are jubliant over the news that the Supreme Court of Ohio has again taken a stand against segregation in the schools by dismissing the case of the Board of Education of Shaker Heights asking that the twelve or more Race children of Beechwood be barred from the schools of that district.

Cleveland Herald 6-19-26

Three months ago the County Prosecutor brought action in the Court of Common Pleas to force the Board of Education of Shaker Heights to admit our children to its schools since Beechwood has no school facilities and two years ago a contract was made by the Beechwood authorities with the Heights Board to admit all children of school age to its schools. The Prosecutor won the case but the Heights Board being chagrined over the action of the Court of Common Pleas carried the case to the Court of Appeals where the case was again lost to the Heights Board. Being dissatisfied by the fact they had been defeated twice in the courts in their efforts to disgrace our children the Heights Board carried the case to the Ohio Supreme Court and lost again. The action of the Court of Appeals was affirmed.

Cleveland Ohio

THE NEGRO SURVEY

The report of the survey on the Negro in Cleveland, prepared by the committee on immigration and emigration of Cleveland Chamber of Commerce, was secured through real newspaper acumen by THE HERALD, and it is published in this issue as an eye-opener to those among us who are slow to believe that the south is getting a foothold in Cleveland.

The report is illuminating in the extreme as to the peculiar psychology of the members of the committee who prepared it. It shows how utterly devoid of reasoning some white men become when the color question is injected into their deliberations. While the report has not yet been adopted by the Chamber of Commerce as its policy in dealing with the race problem locally, there is nevertheless danger in the bold suggestions which the report contains. And it is to this peril that Negroes of Cleveland must address themselves with serious-hearted purpose.

Cleveland Herald 2-3-26

Take the situation in the schools: Flatfootedly has the committee come out for segregation. There is no pussyfooting or hedging in any line of the paragraphs devoted to a discussion of this question. There is frank admission that so long as only a comparatively few Negroes were in Cleveland there was no problem of school housing. But the large increase has become a challenge to race separationists, and consequently a fancied menace to the Chamber's committee. The wise gentlemen who framed the report are willing, in these days when loyal Americans everywhere are preaching "America for Americans," to go on record as preferring to open the doors of this country to fresh hordes of foreign-born immigrants, who, despite all coaxing, maintain their national distinction in language and custom, instead of giving to native-born black Americans the right to live and enjoy life in this fair city. Ye gods!

Cleveland Ohio

THE HERALD on the other hand is sincerely glad that the committee, despite its ill-wind of suggestions, did condemn in definite terms the practice of white landlords who extort high rents from Colored tennants, for ramshackle and unsanitary abodes. We are glad that the committee took pains to point out that the high death rate of the Negro in Cleveland may be attributed in part to the miasma of the environments where he is forced to live, invariably without the merest conveniences. But because of this evil which the Negro is forced to endure, is it logical to decide that the only remedy is to get rid of this citizen as an undesirable? Do the gentlemen from the Chamber desire to apply to the Negro the same rigid policy as has been applied under federal sanction to the American Indian?

What other deduction can be drawn from the suggestion that Negroes return south and stay there?

The Herald awaits with interest the information as to what the Chamber's attitude will be in the premises.

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Discrimination - 1926

Ohio

DAYTON COURT BANS JIM CROW SCHOOLS

DAYTON, O.—Jim crow schools here were banned Thursday by a decision handed down by the court of appeals of Montgomery county in the case of Earl Reese vs. the Board of Education. Reese filed mandamus proceedings to compel the board to admit his children to the same classroom with white pupils, alleging that his and other colored children were discriminated against and segregated into a jim crow annex. The court denied the right of the board to separate colored pupils because of their color.

The Board of Education has four weeks to decide upon its next course of action. It will have four alternatives (a) give colored teachers some white pupils; (b) mix classes, discharge all colored teachers; (c) transfer all white pupils; (d) retain colored teachers for classes which are entirely colored in brick building.

It is alleged that the colored school teachers have been employed during this school year only as substitutes and paid as such even though they have been doing the same work that they have been doing previously. This action by the school board has been only a shrewd move to avoid paying the teachers for the full year in the event that they lost their case and it also indicates that the board expected to lose in court.

Hits Jim-Crow Schools

Dayton, O., Jan. 20th—The disapproval of the court of the State of Ohio was "stamped" on the "jim-crow" school last week, when Earl Reese' case against the Board of education of Montgomery County was upheld by the Court of Appeals of Montgomery County.

Reese brought suit against the Board of Education about a year ago charging that his children were not allowed to attend the school nearest his home but were forced to attend a jim crow annex. He asked that his children be admitted to the school nearest his home. The suit was won by Reese in the lower court and subsequently the Board of Education filed an appeal in the higher court.

The Court of Appeals decided that a pupil could not be barred from a school because of his race or color. In rendering the decision the court gave the school board four alternatives; to give colored teachers mixed classes, discharge them, transfer white pupils, or retain colored teachers for classes which are entirely colored.

Colored school teachers have been employed only in the capacity of substitutes and paid the wages of a substitute.

ASK SEPARATE SCHOOLS FOR CLEVELAND

CLEVELAND.—Separate schools for this city are asked, in a report of a committee in the Chamber of Commerce last week.

The city's colored population jumped from 9,000 in 1910 to 50,000 today. Thirty per cent of these came from Georgia and 19 per cent from Alabama. Fifty per cent are employed in factories and industries.

Census shows 25 physicians, 25 lawyers, 13 dentists, 36 social workers, 12 druggists and eight registered nurses.

The report shows that whites pay from $10 to $18 for four room apartments while colored pay from $20 to $30 for the same quarters.

Of the 137,000 children in Cleveland public schools, 9,000 are colored. In some schools 80 per cent of the children are colored.

The committee urged political and economic equality for the Negro, opposed social equality and amalgamation and advised separate schools and residential sections.

NO LEGAL OHIO "JIM CROW" SCHOOLS!

Higher Court Affirms Common Pleas Court Decision in the "Gem City" Case.

Dayton, O.—"Jim-crow" schools here were again banned, last week Thursday, by a decision handed down by the court of appeals of Montgomery county in the case of Earl Reese vs. the board of education. Reese filed mandamus proceedings to compel the board to admit his children to the class-rooms nearest his home, stating that his and others of our children were in a "jim-crow" annex. The court denied the right of the board to separate pupils because of their color or race. The board of education has four weeks to decide upon its next course of action. It will have four alternatives: give our teachers mixed classes, discharge them, transfer white pupils, or retain our teachers for classes which are entirely Afro-American because no white children live in that brick building school district. Our school teachers have been employed during this school year only as substitutes and paid as such even though they have been doing the same work that they had been doing previously. This action of the school board is a move to avoid paying the teachers for the full year in the event that it lost its case and it also indicates that the board expected o lose in court. On our urgent solicitation, the editor of "The Old Reliable" **Gazette** aided us **MATERIALLY** to win this fight just as he did that in Springfield which preceded ours by a year or two. It is too bad that Earl Reese could not have lived to enjoy this great victory which he started in the courts.

SUPREME COURT OF OHIO RULES AGAINST SEPARATE SCHOOLS

HIGHEST TRIBUNAL IS UNANIMOUS IN RULING

Dayton Colored Parent Wins Victory For Race. Board Of Education Fights Case Through Three Courts and Is Finally Defeated

COLUMBUS, Ohio, Feb. 17.—(Special)—A long and bitter fight against the segregation of colored children terminated triumphantly, Tuesday, in the schools of the state of Ohio, when a decision of the state supreme court barred the segregation of colored American children in separate schools.

A Real Victory

Perhaps no victory that has been won in a state supreme court recently has such far reaching significance to colored Americans as the one returned here Tuesday. The ruling was by unanimous vote with Chief Justice Carrington T. Marshall writing the opinion. The case follows the reasoning of the leading decision on the subject in the forty-fifth volume of Ohio State Reports.

Suit Filed in 1925

The decision rendered by the high tribunal of the State of Ohio, was given in a case, which was started by Earl Reese of Dayton about a year ago.

The colored citizens brought suit against the Dayton Board of Education charging that in the Garfield District Negroes "were required to occupy a separate part of the school premises with separate entrances and exits to the school building."

Reese demanded that his children receive the same conditions of school attendance given to white children, predicating his action upon the theoretical political and social equality provided by Ohio laws.

Carried to High Court

The suit was won by Reese in the lower court, and subsequently the board of education filed an appeal in the Montgomery County Court of Appeals. The decision of the lower court was upheld however. This was only a few weeks ago. The suit was in mandamus in the court of appeals. A demurrer filed by the Dayton Board of Education and the superintendent of schools was overruled and judgment given to Reese. The board then carried the case to the supreme court and the decision of the appeals court was affirmed.

OHIO COURTS BAN SEPARATE SCHOOLS.

Great importance attaches to a decision handed down by the Supreme Court of Ohio, denying the right of the Dayton Board of Education to segregate colored school children. The decision was rendered by a unanimous vote of the court, the opinion being written by Chief Justice Carrington T. Marshall. In view of the long and bitter fight involved over this question, the result is of great significance and far-reaching consequence to the members of the race in other States than Ohio.

The case which brought this question before the courts originated, was started by Earl Reese of Dayton about a year ago, when the colored citizens of that city charged that the local board of education in the Garfield district required Negro children "to occupy a separate part of the school premises, with separate entrances and exits to the school building." Mr. Reese demanded that his children be accorded the same conditions of school attendance given to white children, as provided by the laws of the State. The suit was won by Reese in the lower court, but the board appealed to the county court of appeals. The decision of the lower court was upheld, but the suit was then carried to the supreme court, where the same result obtained.

This unanimous decision of the highest court in the State should settle as a finality the right of all children in Ohio to equal school facilities, without separation or segregation of any kind. It is the only method of public education compatible with the teaching of true democracy and the maintenance of a republican form of government. It is the only way equal facilities can be afforded for the education of all groups of the population. Separate schools always mean inferior schools for the segregated remnant of the population. The idea and practice of such segregation are inconsistent with the system of public schools supported by taxation of all classes of the citizenship.

The colored citizens of Ohio are to be congratulated on their persistence in testing this question in the highest courts of the State. The State is to be congratulated on possessing a judiciary so broad and unbiased as to decide the question on its merits, under the laws and constitution of Ohio. There is a lesson in this case for the citizens of other Northern States possessing similar laws, but disposed to disregard them in the interest of race and color prejudice.

P. W. A. HEAD IS ASKED TO RIDE IN FREIGHT CAR

Invited By Community Fund Officials To Luncheon, She Is Insulted By Staff Of Statler

CIVIC LEADERS SHOW LUKEWARM INTEREST

Luncheon Hosts While Expressing Regret Fail To Start Prompt Enquiry Into Hotel Policy

The big Statler hostelry at East 12th and Euclid avenue, one of the famous chain of hotels run by E. M. Statler of Buffalo, N. Y., has assumed the role of official despoiler of Cleveland's civic reputation, by initiating a policy that is in direct contradiction to the newly coined civic slogan—"Cleveland, the city of cordial service."

The Statler management seems to have interpreted the slogan to mean cordial service only to whites having served notice to all Negroes that they are not welcome at the big hotel.

This notice was given Tuesday when Miss Jane E. Hunter, general secretary of the Phillis Wheatley association in response to an invitation from Community fund officials went to the Statler for luncheon. Miss Hunter on attempting to enter one of the passenger elevators was refused admittance and told to go to the rear of the hotel and use the freight elevator. Despite her protests at such treatment and advice to the elevator starter that she had come to the hotel at the invitation of the Communiy Fund officials she was refused admittance to the elevators. When one of the managers was summoned in an effort to have the matter adjusted, he heaped further insult upon Miss Hunter by putting her in a private car from which he excluded a number of white guests who tried to enter, dispatching the car to the luncheon room.

At the luncheon were a number of the city's leading men and women among whom were: Elbert H. Baker, president of the Plain Dealer, Willard M. Clapp, Community Fund official, Mrs. Katherine Mather Bishop, Cleveland Red Cross, and Rowland Haynes. Seeing Miss Hunter in tears they made anxious inquiries as to what ailed her, but on being told that the hotel management had insulted her, no one of them made further inquiries as to the nature of the insult, nor was an investigation started, although some of the more kind-hearted of them did offer apologies for the experience.

This latest insult coming on top of the agreement of local hotels to refuse to register colored delegates to the National Conference of Social Workers has not, however, stirred the Welfare Federation officials to action.

A new slant on the feeling of a number of wealthy patrons of social service was given to Miss Hunter recently when a prominent Magnolia Drive resident and heavy contributor to the Phillis Wheatley association informed her that because of Dr. Garvin's resident in the Wade Park allotment she would cease contributing to the Phillis Wheatley. This outburst is said to have followed a debate between Miss Hunter and herself as to the relative equality between black and white, the Magnolia Drive resident feeling that it was absurd for Negroes to feel equality, and that their place was necessarily a menial one.

It is expected that the Statler management in carrying out this policy of compelling Negroes to use the freight elevator will result in a new test of the Civil Rights Bill in the courts, the Statler being a place of public accommodation.

STATLER HOTEL INAUGURATES A 'SPITE' ELEVATOR

"Jim-Crow Special" Is Run For Guest Who Disdained Use Of Freight Elevator

CLEVELAND, Ohio., June 2.—The Statler Hotel at East 12th and Euclid avenue, acted in the role of the city's official offender Tuesday when Miss Jane E. Hunter, General Secretary of the Phyliss Wheatley Association was refused admittance into a passenger elevator to go to luncheon where a number of the city's leading men and women were present.

Miss Hunter was instructed by the operator to go to the rear and enter the freight elevator. Further insult was heaped upon her when she was finally placed in a separate elevator and the starter excluded a number of white guests who were also going to the luncheon given by the Community Fund officials.

Many of the other guests seeing Mrs. Hunter in tears asked her what the trouble was. When told that she had been insulted by the hotel management, no further inquiries were made. Some did apologize to her for the untimely experience.

As a result of Dr. Garvin buying a palatial home in one of the so-called restricted neighborhood's in Wade Park, many wealthy patrons of social service have become somewhat disinterested in that work among colored people, according to Miss Hunter's statement. The most outstanding example of this nature is that of a prominent Magnolia Drive resident, who discontinued her contribution to the Phyliss Wheatley Association because of the physician's new home.

Discrimination-1926

Oregon.

OREGON REPEALS "FREE NEGRO STATUTE"

Portland, Ore., Nov. 12.—A section of the Oregon Constitution forbidding "free" Negroes and mulattoes from coming into the state or holding any real estate, entering into contracts or doing certain other things, but now inoperative and invalid because of the contrary provisions of the constitution of the United States, was defeated by a vote of 64,474 for and 106,958 against.

The argument for the repeal was that it is "a constant reminder of intolerance and hatred, a reproach to the people of this commonwealth, a blur upon those whom it sought to prescribe."

Discrimination – 1926. Pennsylvania.

Noted Tenor, His Accompanist and Secretary Subject to Insult

Loew's Vaudeville House in Pittsburgh "Does Not Sell Tickets to Negroes"

PITTSBURGH, Pa., Jan. 11.—Roland Hayes, renowned tenor, with his accompanist, William Lawrence, and private secretary, W. D. Mann, were politely refused admittance to the Aldine Theatre, one of Loew's chain of theatres, when they attempted to see a performance at the theatre Friday afternoon. Mr. Hayes and his company were en route for Baltimore, Md., to Columbus, Ohio, where Mr. Hayes gave a concert Saturday night. They stopped over in Pittsburgh Friday to spend the day with John T. Clark, executive secretary of the Pittsburgh Urban League.

Mr. Hayes says that the girl at the ticket office informed them politely that it was against the policy of the theatre to sell tickets to colored people and she was exceedingly sorry.

Mr. Hayes said that he was informed prior to going to the Aldine that no discrimination was shown there and he need have no fear. "Imagine my surprise and embarrassment when the lady ticket seller informed us that they did not sell tickets to Negroes," Mr. Hayes declared. "We were certainly neat in appearance and portrayed a genteel demeanor as well as spoke clear cut English," he said.

The party asked for the manager of the theatre and was informed that he was out of the city. The matter was referred to Mr. Clark of the Urban League, who plans to take up the matter of race discrimination in the Aldine with the officials when they return to the city.

Mr. Hayes' tour will include Detroit, Toronto, Buffalo, Jamestown, Rochester, New York City and Boston during January. In February he will start on a western tour which will include San Diego, San Francisco, Los Angeles, Portland, Spokane and Seattle by February 14.

Bronze Venus, Most Perfectly Formed Girl In Greensburgh, Leads Field, But Is Refused Cup Because Of Her Color

GREENSBURGH, Pa., Feb. 18.—To be adjudged the "Venus" of the city, and then to have that honor denied her when she asserted that she was colored, was the novel experience of pretty Mrs. Jeannette Jacobs, formerly Miss Jeannette Booth of Pittsburgh, last week.

According to a Courier reporter, Mrs. Jacobs entered in the American Venus contest, staged by the Grand theater, a local amusement center. She was one of scores of contestants.

Measurements were taken by two of the leading society matrons (white) of the city, and the tape told a story which gave Mrs. Jacobs the first prize. She was to have received a bronze statue of Venus, but when her identity became known she was politely but firmly turned down.

Pittsburgh Police Terrorize Negroes

PITTSBURGH, Pa., July 25.—Protests are being made by Negro resident's in the East End section against the vicious and malicious arrest bug which has bit the Pittsburgh police in that section.

Police have been in the habit lately of arresting young Negro lads on the charges of disorderly conduct or as suspicious characters, holding them in jail over night and then have them fined in the morning on trumped-up charges.

These young lads are forced into filthy cells, where they must spend the night on account of their color.

Did Our Motion Picture Operators Get the Chance Promised Them?

They Did Not and One Cannot Help but Wonder at the Attitude of Theatre Owners in Harlem

ANY man or woman with the least bit of fairness in their makeup will admit that in a community overwhelmingly populated as this section of Harlem is, it is natural that those using us making the population in the community would look about us for workers here, providing we saw opportunities in the lines we pursue.

Many months ago the colored motion picture operators made an attempt to get a chance in many of the theatres operated wholly and solely for Negroes, and promises were made, we understand, were like the proverbial pie-crust.

In no other part of the world would a race of people be treated like the Negroes of Harlem, and while there will be a few taking offense at our attitude in this matter, we cannot by the longest stretch of the imagination see how we can ignore the matter if we are really trying to serve the interests of our people as a whole through this newspaper.

There are about sixteen colored motion picture operators here, and they are crying for a chance to get into those theatres where their own people are spending thousands of dollars every week. These operators are not welcome in white theatres. True, one will always find exception to every rule, but we are speaking for a majority.

These men are not welcome in the operators' union. Even if they join a million and one excuses for not using them in white theatres can be found. Why should they not expect a chance in those places entirely dependent upon Negroes for support? If the owners of these theatres argue that the white unions would picket their houses and attempt to do those things which the Russians, Poles and others do, they would be stretching the truth, for the moment these people poke their faces here to prevent our own from earning an honest livelihood there is enough protection both on and off the police force.

In another part of today's paper appears a letter from a gentleman who takes exception to "Lulu Belle" and spouts about principles on which "we young Negroes" stand. Here is an opportunity to form committees and call upon theatre-owners catering to Negroes to ask for a chance which "we young Negroes" can do to better effect than jaw about something over which they have absolutely no control.

Let them get together and prove to the owners of theatres in this community that we look with much disfavor on their attitude where colored operators are concerned. White operators enjoy a wide field; the whole world is open to them. Thousands of theatres all over America are there for them to secure work in, while Negroes can only hope for employment in limited surroundings. We join with these young men in asking the owners of theatres catering to Negroes to give Negro operators a chance.

We are told that there are fully competent operators working in certain places as "assistants" to white operators. This is indeed a fine position for these trained young Negroes to find themselves in, if enough colored people were blessed with "race consciousness." Of the real kind this condition would not exist long. Under the existing conditions, we would like to know just what kind of an excuse the theatre-owners can furnish for not giving our boys a chance.

FIGHTS SEGREGATION IN PHILADELPHIA SCHOOL

PHILADELPHIA, Pa., Oct. 27.—Roscoe S. Douglas, cashier of the Keystone Cooperative Banking Association filed a writ of mandamus here last week for the Board of Education to show cause why his son, Robert, six years old, should not be admitted to the Keyser School which is within two blocks of his home, but instead be forced to attend a school four blocks from his home. Mr. Douglass in a request for the admission of his son to the Keyser school was told by Nusbaum of the Board of Education, that colored pupils had never attended the school and because of possible friction he considered it advisable not to admit colored to the school.

"COLOR-LINE" VICTIM TEARS-UP RESTAURANT

PHILADELPHIA, Oct. 20—Because of what he considered discrimination in service on the ground of color, Thomas Mack, of Federal street near Nineteenth, nearly wrecked the restaurant of Jim Lum, at 922 South Nineteenth street Saturday—was finally arrested by two policemen who ran a barrage of dishes and teapots hurled by the infuriated man

Discrimination- 1926

Pennsylvania.

PUBLIC LEDGER
PHILADELPHIA, PA.

DEC 6 1926

OPPOSE SEGREGATION HERE

Negroes Will Raise $5000 to Tes Rule in Schools

A meeting held in the Gibson Theatre yesterday to protest against segregation of Negro children in public school decided to raise $5000 to test the rul in court. Forester B. Washington, secretary of the Armstrong Association presided. Hundreds of parents attended Representative Samuel B. Hart said he would introduce a bill against segregation in schools. Magistrate Henry and E. Washington Rhodes also spoke

G. Edward Dickenson and Edward W Henry, the only colored magistrate in the city.

INQUIRER
PHILADELPHIA, PA.

DEC 6 1926

SEGREGATION OF NEGRO IN SCHOOLS DISCUSSED

2500 Members of Race Meet in Protest at Action of Board of Education

In an effort to determine whether the Board of Education is within its rights regarding the segregation of the negro in the public schools, more than 2500 negroes gathered at a mass meeting yesterday afternoon, decided to bring the case to court. The meeting was held in the Gibson Theatre, Broad and Lombard streets, and it was also voted to inaugurate a campaign to raise $5000 to finance the cost of the court proceedings.

E. Washington Hordes, an assistant United States district attorney, presided and in a lengthy address outlined the reasons for the protest against the discrimination and segregation of the negro.

"In all of the large cities of the country the negro is taught in the same building with members of other races," he said. "In some schools in Philadelphia both white and colored are taught together and even in the normal schools, where colored young men and women are taught to be teachers, they study together.

"Segregation breeds a feeling of superiority upon the part of the whites and a feeling of inferiority on the part of the negro. Separate schools are not maintained for members of other races, then why for the negro?"

Other speakers included Samuel R. Hart, member of the State Legislature;

Discrimination–1926

Tennessee

Where Shall Negroes of Memphis Bury Their Dead, Is Question

MEMPHIS, Tenn., Jan. 21.—The opening of a Negro cemetery in the southeast section of Memphis was stopped by the city Wednesday following a storm of protest from white residents in the vicinity. A decision whether the ban will stand or not, it was said, will be made by Mayor Paine, who will make a personal survey of the territory.

The new Negro cemetery, which was to have been opened on Glakemore avenue, would meet a big need of the race citizens. The withholding of the permits by the city commission followed the voicing of protests by a large group of white property owners in southeast Memphis. After a conference by the municipal body it was decided to withhold the permit until the Mayor made an investigation of the territory. The decision as to the granting of the permit will be left with him.

Property owners and representatives of the Glenview Civic Club opposed the location of the cemetery just south of their section, on the grounds that it would be injurious to property and distasteful to residents. Kenneth Larkey, E. W. Porter and Harry Letty appeared before the commission and voiced vigorous protests as property owners or as their representatives.

In voicing their rights to open the new burial ground C. E. Speers and Henry J. Livingston, promoters, argued that it would not lower property values in the district, since that section is already in a neighborhood of burial grounds. They also maintained that county court had approved of the location after its committee had held a public hearing, at which but few people appeared. The Mayor declared that he would investigate the present controversy and render a decision on it on his return from Washington.

CITY COUNCIL HALTS NEW NEGRO CEMETERY

Exercises New Authority in Reversing Planners

The city commission yesterday completely smothered the proposed negro cemetery on Bradshaw Avenue, just outside the city limits, by rejecting the proposal in general and the plan in particular. Thus did the city fathers of Memphis begin to exercise a new power given them by the Tennessee Legislature, that of handling cemetery locations within a certain distance of the city limits.

But they did even more. They broke the general run of what has come to be customary in city administration circles and reversed a decision of the city planning commission. The planners had recommended the project to be approved by a vote of four to three. The vote yesterday was four in favor of rejecting the project. Commissioner Howe did not vote.

The old city crematory on South Second street was sold yesterday by the commission to John D. Greabor for $25,000. A signed contract for the purchase was presented by George W. Person, realtor.

The city's part of the auditorium deficit for the first quarter of 1926, amounting to $5,545.66, was ordered paid yesterday.

The city council received recommendations from the mayor that Dr. Louis Leroy and W. I. Moody be reappointed to the board of trustees of the Memphis and Shelby County Tubercular Hospital. The appointments were made.

Discrimination — 1926 Texas.

MAJESTIC ADOPTS DISCRIMINATORY POLICY.

The management of the Majestic theatre of Houston has announced a new, novel and discriminatory policy towards its colored patrons and theatre-goers, prohibiting colored citizens from said playhouse on Saturdays and Sundays, but throwing open its doors to them on other days and nights of the week.

The Informer has no particular fuss or wrangle, per se, to wage with the Majestic theatre management regarding this discriminatory policy as it relates to and operates upon and against our people; for the theatre belongs to them and they know or should know their business. Houston Informer

However, it is such a strange and unusual departure, and such a flagrant violation of its established custom and policy—since colored patrons have always been accorded decent and respectable consideration from this particular playhouse—that The Informer finds it difficult to understand why this discriminatory policy has been adopted by the local management of this theatre at this late date. 1-9-26

While no cause or reason has been publicly stated or announced, rumor has it that colored people attended in such small numbers of Saturdays and Sundays that the management found itself losing money on the section reserved for our people on said days and nights; while on those same occasions hundreds of white patrons were compelled to stand or remain from the show because of insufficient seats. Houston, Texas

This may or may not be true, but regular colored patrons of the Majestic theatre declare this contention to be both absurd, misleading and fallacious, and cite that on these nights it has often been difficult for colored theatre-goers to find seats in the section reserved for our people; so that the lack-of-patronage argument does not seem to hold much water.

IF THE MAJESTIC THEATRE MANAGEMENT DOES NOT DESIRE COLORED PATRONS ON SATURDAYS AND SUNDAYS, THEN OUR PEOPLE OUGHT NOT TO DESIRE TO ATTEND THE SHOWS AND PATRONIZE THIS THEATRE ON THE OTHER DAYS AND NIGHTS OF THE WEEK.

The Informer is not preaching a boycott doctrine, which is both unlawful, vicious and cowardly; BUT THIS PAPER BELIEVES THAT IT IS PERFECTLY WITHIN ITS RIGHTS WHEN IT CONTENDS THAT ANY THEATRE OR BUSINESS CONCERN THAT ONLY DESIRES OUR PATRONAGE ON CERTAIN OCCASIONS, DOES NOT DESERVE NOR WARRANT OUR PATRONAGE AND SUPPORT ON ANY OCCASION.

IT SEEMS LIKE IT IS A HARD MATTER TO INSULT OUR PEOPLE, AND SO MANY OF US CAN NOT TAKE A HINT; FOR IF A PLAYHOUSE DOES NOT WANT OUR PATRONAGE ON TWO DAYS AND NIGHTS IN THE WEEK, ERE LONG THIS SAME THEATRE WILL EXCLUDE OUR PEOPLE ALTOGETHER.

FURTHERMORE, ANY PEOPLE WHO WILL SUBMIT TO SUCH AN UNFAIR AND DISCRIMINATORY POLICY AND CONTINUE TO ATTEND AND PATRONIZE SUCH A PLAYHOUSE ON THE DAYS AND NIGHTS THE MANAGEMENT PERMITS THEM TO ATTEND THE SHOWS AND BOOST THE THEATRE'S BOX OFFICE RECEIPTS, DESERVE AND MERIT WHATEVER RAW, ROTTEN AND ROUGH DEAL MAY BE HANDED THEM AND THEIRS—EVEN TO THE MOST PERNICIOUS SPECIES OF HUMILIATION, DISCRIMINATION AND DURESS.

Our people must learn how to resent an insult and stop fattening frogs for snakes.

Going a bit further and making it a little stronger, **no self-respecting, red-blooded and upstanding colored man or woman will frequent, patronize, or support any institution that adopts such a discriminatory polciy** as the Majestic theatre management has recently put in vogue towards its colored patrons; and **the black man or woman who submits meekly, humbly and willingly to this type of class proscription and race discrimination is both fundamentally and inherently defective and absolutely lacking in the finer sensibilities possessed by members of other races.**

IF THE MANAGEMENT OF THE MAJESTIC THEATER DOES NOT CARE FOR, CATER TO NOR APPRECIATE THE COLORED PATRONAGE, OUR PEOPLE SHOULD MAKE IT UNANIMOUS AND FIND SOME OTHER PLAYHOUSE FOR THEIR ENTERTAINMENT AND AMUSEMENT.

INSTEAD OF RAVING AND GETTING ALL WORKED UP AND HOT IN THE COLLAR ABOUT OTHER RACES EXCLUDING US FROM THEIR PLAYHOUSES AND THEATRES, IF WE HAD THE LEAST BIT OF GUMPTION AND HORSE SENSE WE WOULD TAKE THE HINT AND PATRONIZE, SUPPORT AND STRENGTHEN THE THEATRES OWNED AND OPERATED BY OUR OWN PEOPLE, WHICH WE CAN ATTEND ANY DAY OR NIGHT IN THE WEEK AND WHERE NO EXCLUSION EDICT IS IN EFFECT ON CERTAIN DAYS AND NIGHTS IN THE WEEK. SELAH!

CITIZENS PROTEST CHARITY HOSPITAL JIM-CROW ENTRANCE

A committee of citizens met the Charity Hospital Board Monday, May 17, and presented strong resolutions drawn up at the citizens mass meeting, protesting the entrance of the back gate to that institution. The committee reports that the board received them courteously and promised to give the matter their careful and due consideration. Those who composed the committee were: Dr. J. A. Hardin, Walter Cohen, Dr. G. W. Lucas, Mr. Galbreath, Rev. E. W. White, James Lewis, Jr. and O. C. W. Taylor.

Houston Informer 5-22-26 Houston, Texas

Discrimination — 1926

Texas

CARRYING MATTERS A LITTLE TOO FAR!

Houston Informer 1-30-26

Both the Houston committee on Inter-Racial Co-operation and The Houston Informer have received a report during the week of brutality and violence against a colored woman by a local furniture dealer and one of his paid hirelings.

The colored woman, who lives at 2912 Drew Avenue, it is alleged, was three weeks in arrears with her furniture account, having purchased a heater some bit ago from said furniture store on the installment plan.

When one of this store's collectors failed to get a payment on said stove, he brought the head of the firm to this colored citizen's home and the two began to give this colored woman a taste of Hunnish kultur, beating and choking her unmercifully, merely because she objected to them removing her stove without resorting to legal process.

During November two representatives of another local furniture company assaulted and seriously wounded one of their colored female customers at Harrisburg, and then had the audacity to swear out a warrant for her arrest, on the ground that she threatened them with a revolver.

In the Harrisburg incident the colored woman had virtually paid out her furniture bill to this local store, but having missed a week or two, these bullies went down there and attempted to dispossess her of the furniture without a court writ.

When the colored woman, very small and frail, objected to such high-handed methods, one of these white collectors held her while the other struck her over the head with a bottle.

In the recent case it is alleged that the proprietor of this second-hand or "ham-fat" furniture store held the colored woman, while his collector employed violence upon her body; the said proprietor even choking her almost into insensibility and hurling her prostrate upon the floor of her home, seriously injuring her internally and externally.

Both of these local furniture stores enjoy a nice colored patronage, one being located on Milam Street and the other near the City Market; but, judging from the treatment their representatives and agents are according colored people, and particularly colored women, these furniture houses do not appreciate nor desire colored trade and some of their collectors and departmental heads are trying to make business pick up for some undertaker.

With justice courts always willing and ready, as a general proposition, to grant these furniture companies a writ of sequestration or dispossession, it is not necessary for any of their agents, representatives or hirelings to invoke physical violence in an endeavor to collect back payments or regain possession of the furniture.

In dealing with furniture stores, our people should do business with and purchase their furniture from stores that do not resort to such hellish and heathenish practices, and whose collectors and agents will not avail themselves of the least provocation to intimidate, assault and maltreat colored customers of the store, merely because they (the colored customers) get behind with their payments.

In neither of the recent cases was there sufficient ground or justification for such brutal and barbaric assault upon these two colored women; and, if this practice is not stopped through orderly processes, these white furniture store collectors are going to strike the wrong colored woman eventually and then gehenna will break loose in "Heavenly Houston."

The Informer does not want to see such an eruption take place in this community, where both races are getting along so peacefully, amicably and commendably; but, unless such Hunnish, darkage and back-woods practices are broken up on the part of these white collectors and furniture dealers, trouble of serious proportions and consequences will develop in this community.

Since an ounce of prevention beats a pound of cure, The Informer suggests that this matter be looked into carefully by the local committee of the Inter-Racial Commission, and that the peace officers and judges be asked to execute the law when such crimes come within and under their purview and jurisdiction.

No colored man or woman should continue to do business with any furniture store whose representatives and collectors are so prone to employ violence upon colored women, and The Informer will gladly furnish the names of these two local furniture stores whose hirelings have pulled off these recent outrages upon colored women in this city and environs.

Virginia.

Discrimination—1926

Rogers Hears Virginia Senate Discuss the Anglo-Saxon Bill

Former Amsterdam News Special Reporter Writes Interestingly of Conditions South of Mason-Dixon Line---Pure White Bill Harmless, He Thinks

By J. A. ROGERS

RICHMOND, Va.

THOSE who have never been south of the Mason-Dixon Line may think they know something about the real color struggle, but I (Amsterdam News 2-24-26 Negro Work 1926) say this after hearing the arguments on the so-called race integrity bill, which came up recently for a hearing before a committee in the Virginia Senate.

So-called Negroes who have always lived in the North can have no idea what their Southern brethren are really up against. And Virginia is highly civilized, compared with Mississippi. In those three hours I learned more about the psychology of the Southern white man than I have in three years.

At a similar hearing in any Northern legislature, except perhaps States like Indiana, the issue would be whether there should be segregation. At that hearing segregation was taken as a prime necessity by both attackers and advocates of the bill.

As I heard both sides vaunting of white supremacy and of the magic qualities supposed to be inherent in the purity of Anglo-Saxon b l o o d — God knows what that is—I really couldn't decide which side I objected to the more.

If anything, my sympathies were with the advocates, for they at least were frank, while the attackers attempted to pacify and smooth over, and really seemed so alarmed over the Chinese and the Japanese that one would have thought they were the citizens and the Negro the alien. Well, the Japanese have battleships and the colored folk, well——

HAMPTON INSTITUTE.

The fight centered around Hampton Institute, which seems to be a little too prosperous to jibe with current notions of "white superiority." Later, when stirring editorials from the Crisis and the Norfolk Journal and Guide were blocked by the opposition, and I noted how the assembled solons were about to stampede by the little they had heard of them, then I realized what the opposers of the bill were up against. They had their heads in the lion's mouth and were trying to ease them out. This is why I say that the Northern Negro doesn't know what the Southern one is up against. The average white Northerner is an angel of reasonableness compared with the Southerner.

Hampton was accused of the "horrible practice of social equality." Delegate Massenburge, who led the attack, began with the usual bunk about the love for colored folk, and that 'Virginia will never enact any bill hostile to colored people," but that he couldn't see "where colored people could be offended by segregation laws." He painted a horrible picture of the conditions said to exist at Hampton and the fearful results that would follow if not checked—said horrible condition being that citizens of different colors sat side by side in a theatre there.

The next speaker was Col. W. S. Copeland, a tall, lanky, typical-looking Southerner, who talked in short jerks with his mouth almost closed. Please don't ask me what brigade the colonel commanded in the last war, or any war.

The colonel, who is publisher of the Newport News Daily News, showed that he was a good Anglo-Saxon by the way he murdered the King's English. He also vehemently protested how fond he was of colored folk. Indeed, everyone, friend and foe, was telling how much he loved us that I had great difficulty in restraining myself from shedding a few crocodile tears, too.

The colonel, who told the usual story about his people having owned slaves, his black mammy, and so on, said:

"The niggers in that institution 'is' being taught that there ought not to be any distinction between themselves and white people. If you wipe out the color line we are gone. There will be no power on earth to prevent the nigger from entering our homes and marrying your daughter. We are going to have serious trouble if you do not pass this act to protect our citizens and our womanhood against this horrible practice of social equality."

Using the Dennishawn Players who danced at Hampton Institute as a horrible example, the colonel raved:

"There they were, beautiful white women in the nude, with nigger youths gazing at them, and there was the flower of our womanhood seated next to the black. There are a certain amount of our women who cannot resist temptation and it is our duty to protect them by maintaining the barrier that Southern manhood has always stood for."

ATTACKS N. A. A. C. P. AND JOURNAL AND GUIDE.

John Powell, founder of the Anglo-Saxon clubs, speaking in favor of the bill, began by praising "the Negroes of Virginia for not pressing against the color line." He bitterly attacked the N. A. A. C. P.; those who were responsible for the chorus of colored women which recently refused to sing in Washington, D. C., as well as those who attacked Roland Hayes for singing before a segregated audience. "I warn you, gentlemen," he said, "that Virginia, which has maintained the color line for three hundred years, has been chosen for attack because of its well-known leniency. The Norfolk Journal and Guide, one of the most powerful organs of opinion among Negroes, is making this breaking down of the color line a matter of principle. Nothing could be more incendiary than to oppose this bill."

UNNATURAL SHADES OF COLOR.

Rev. Dr. Love, white, in opposing the bill, took a slap at persons of mixed ancestry. This man of God, who perhaps preaches that God made us all, spoke of the "unnatural shades of color due to race mixing." He declared that he was in favor of segregation and Anglo-Saxon ideals, but said that the proposed bill was unjust, because it would impose a law upon the whole State in order to correct a condition said to exist at Hampton.

The bill, he further said, threw "an unwarranted reflection" on the white race; the presumption being raised by the bill is that all over Virginia the white people must be restrained by law from promiscuous mingling and association with Negroes.

The reverend gentleman seemed especially exercised over the fact that Chinese, Japanese and other colored aliens, not now affected by the present Jim Crow laws which he favors for Negroes, would be included in the bill.

The bill, which requires "the separation of white and colored persons at public halls . . . public assemblages, etc.," includes all nonwhite persons. This, he said, "includes the chapels at the University of Richmond, Union Theological Seminary and other like institutions. This is an application of race agitation with a vengeance.

"The churches are fighting hard to keep the Chinese and Japanese from being included. Think what it would mean to our missoinaries in the East. This document made into law would put Chinese students and gentlemen who come to Richmond to patronize commercial houses and buy tobacco in Jim Crow cars."

The reverend gentleman said a mouthful when he began to play on the pocketbook nerve. The seminaries referred to might also find a shrinkage of income, should foreign students be frightened away. But fancy making a law against a group of citizens which the State is afraid to apply to aliens. Such a thing could happen nowhere else but in America. Still later we might be called upon to be loyal in a struggle with Japan.

Bitterly opposed as I am to segregation, for once I find myself in favor of this bill. If passed, it would probably increase the colored population in this State to the point where it far exceeded the white. Many of the most influential Virginians who now despise Negroes, as well as mixed Indians, would be included. Personally, I fail to see how the bill could further humiliate Negroes.

As to Hampton Institute, I understand the passage of the bill would affect the whites most, as it might mean the closing of Ogden Hall, where they have been attending shows at about a quarter of the ordinary price.

But, as I said, I suppose the Japanese will be excluded, because they have a government and battleships; however, the frantic attempt to keep them out of the Jim Crow car is the best proof that riding there is considered a disadvantage and an insult.

Members of the Legislature who, as was said, got quite panicky when they heard Du-Bois' editorial as to what Dr. Gregg should have answered, clamored for Dr. Gregg, who was absent, and wanted to know whether there were any "100 per cent Virginians" (white, of course) on the faculty at Hampton.

SOCIAL EQUALITY.

Rev. W. T. Johnson of the First Baptist Church made a soothing, diplomatic speech, saying that he loved the white race. He said: "I regard your race as I do mine, for I love you and you love me." He went on to tell of the cordial relations that exist in our beloved State of Virginia, "how the Negro had served loyally in the war and how the proposed legislation would bring "discouragement, uneasiness and discomfort." He further denied that the Negro wanted social equality. It was only justice he asked.

Things are either equal or unequal, and if the Negro does not want social equality, what does he wish, social inequality? It is a common sight here to see a Negro chauffeur seated beside the wife or daughter of his white employer, but let that same chauffeur take a seat in a car or theatre beside the lowest-class person who happened to be white and that is construed as social equality. Dr. Gregg was denounced by someone for favoring social equality, because it is said that Dr. Gregg advocated colored men on juries. If social equality is good for one set of Americans, it is good for all. As to social recognition, that is for the individual to decide.

TO CORRECT SITUATION.

One of the trustees of Hampton, whose name I did not hear, but later learned was Homer D. Ferguson, said:

"One interesting fact is that we are all in favor of segregation . . . the situation at Hampton wil be corrected or we Southern white men will get off the board. The students are taught not to mix with the white race, but Northern teachers make it difficult."

The gallery was full of white people, but the only colored persons present beside Dr. Johnson were visitors to the city, Mr. Louis G. Gregory, Bahaist lecturer, and myself.

We two had a rather interesting experience. A white, three parts drunk, came over to where we were sitting. He waxed quite confidential and, after telling us that he had served eight years in the Legislature, told us of the sex relations he had had with his mother's colored maid. When I asked him whether he was in favor of segregation, he replied no, because, he said, its sole purpose was the exploitation of the Negro, economically and sexually.

Next week I will tell of my interview with Messrs. Cox and Powell and my impressions of them.

OPPONENTS OF SEGREGATION BILL ADDRESS VIRGINIA LEGISLATURE

Richmond, Va., Feb. 26.—Appearing before the Virginia state legislature Monday in an impassioned appeal for the defeat of the race separation bill, Dr. W. T. Johnson, eminent minister, appeared for the "substitution of justice [illegible]"

"House bill No. 30, now being considered by the senate, has already had some disastrous results," he said. "It has fanned the coals of race prejudice and hatred into a flame. It has set in motion a stream of ill-will that will darken the skies of [illegible] understanding among the races if unchecked by the wise legislation of this law-making body of the state of Virginia. To my mind the better plan to use in our racial relations would be to follow the teaching of the Golden Rule and our troubles would vanish away as the mist before the sun."

This bill's 38 lines require the separation of white and Race persons at public halls, theaters, motion picture houses and all places of public entertainment and assemblage and provides a penalty for violation.

Foremost among those opposing the bill were Homer L. Ferguson, president of the Newport News shipbuilding and Dry Dock company; Frank Darling, wealthy business man, both trustees of Hampton.

In favor of the bill were Judge C. Vernon Spratley, Col. W. S. Copeland, publisher of the Newport News Daily Press; Major E. Sclater Montague, G. A. Massenburg, Harry H. Holt, noted pianist, and Majos E. S. Cox.

Colonel Copeland declared that graduates of Hampton institute were carrying "notions of social equality" throughout the state. He objected to the indiscriminate seating of the races in Hampton hall.

Powell asserted that radical agitators without the state, aided by their white allies, were attemping to break down the color line, which was the salvation of both races. No definite action on the bill has yet been taken.

THE VIRGINIA RACIAL INTEGRITY BILL

By G. H. Andrews, City Editor

Up in old Virginia the State Legislature is wrangling over a bill to class certain people as Negroes. It is attempting to separate people—colored and white people—in public and private places.

As to segregation, we are firmly convinced that the people, white and colored, should have accommodations, separate and EQUAL. The amusing thing about the whole is this: The debaters on the whole issue seem to point out that one reason they don't want the bill to go over is that it would place jim-crow standards upon certain aliens. They are willing for Negroes to suffer who are citizens, but they cannot bear the idea of certain foreigners having to ride in segregated cars and suffer the attendant economical disability which the Negro suffers.

Japanese and Chinese are fortunate, as compared with us. They own a country, of course, and get respect. Yet I cannot conceive of America making better provisions for foreigners than they do for people who protect her own flag.

One consolation all Negroes have, as regards the bill: We will not suffer if it goes through, or if it fails (as it surely will).

First—If it passes, the people who will be classed as colored will give definitely to the race certain individuals who control such economical, political and social power in Virginia that the white people will be to the disadvantage by their own acts.

Second—The question of color will react upon these individuals of power and they will raise the Negro from disrepute in Virginia.

Separation Bill Passed In Virginia

RICHMOND, Mar. 18.—The Senate last week passed the Massenburg race separation bill by a vote of 20 to 5. The bill provides for the separation of white and colored races in places of public entertainment and amusement.

Senators Barron, Early, Johnson, Wickham and Willis cast the only votes against the measure. It was passed without discussion on the Senate floor.

The bill already has been passed by the House, in which body it was patroned by Delegate [illegible] Massenburg of Hampton. It was introduced in the House on account of a condition said to have existed at Hampton Institute at Hampton, by which white and colored people were declared to have been seated at entertainments without regard to color.

SEGREGATION BILL PASSES IN VIRGINIA

Richmond, Va., March 19.—The general assembly of Virginia adopted last week the measure introduced by Delegate Massenburg of Hampton providing for the compulsory separation of the races in places of public assembly, including chapels and assembly halls of schools, public and private. This bill was passed by the senate, 29 to 5. It had already been adopted by the house, 64 to 2.

It was frankly admitted by those behind the bill that it was aimed to break down a range of certain alleged conditions obtaining at Hampton institute, where the administrative boards of control are mostly white. The racial personnel of the Hampton officers and teachers makes the strict observance of the letter of the law difficult. The law was also planned to compel white people who attend concerts and entertainments of musical and literary nature in Ogden hall to occupy special seats provided for them separate and apart from the student body.

Expect Radical Change

The proponents of the law observed that racial separation as forced on passenger trains and street cars was not practiced in the Hampton institute assembly hall. They desired that white people should be given front seats and our people seated in the gallery and rear seats, and the law was passed with that end in view.

The passage of the law is expected to bring about a radical change in the policy of Hampton institute, where public buildings are concerned, as it would be disastrous to the school to undertake to enforce the spirit and letter of the law. It is regarded as highly probable that school entertainments will be closed to the public, making it necessary to publicly humiliate the great student body at the behest of the Virginia general assembly.

The Massenburg bill was proposed immediately after the announcement of the successful conclusion of the Hampton-Tuskegee $5,000,000 endowment drive.

The law is said to be a forerunner of a number of measures which will be introduced in the next Virginia general assembly, making it unlawful for white people to work or teach in Virginia schools unless appointed by the state; or for our educational institutions in Virginia to receive funds for educational purposes from sources outside of the state. The latter measures are aimed, it is reported, to prevent any increase in the Hampton endowment fund.

Virginia.

Discrimination—1926

ANTI-HAMPTON BILL IN VIRGINIA LEGISLATURE

Measure Designed To Compel Segregation Of Races In All Public Places

BILL AIMED CHIEFLY AT HAMPTON INSTITUTE

Delegation Of Leading Whites At State House Voices Opposition

Richmond, Va.—An anti-Hampton bill was introduced in the Virginia Delegate House by G. A. Massenburge, of Hampton, last week.

The bill is designed to compel the separation of white and colored persons in public halls, theaters, opera houses, motion picture houses, and places of public entertainment; to penalize those who do not enforce the proposed law, and to punish such persons as may refuse to accept the seats designated for them.

The bill comes as a result of the persistant refusal of Hampton Normal and Agricultural Institute to enforce segregation of races in their public concerts. Much furore among the white people has been raised by the failure of Hampton to become infected with Virginia prejudice, in spite of her continuous exposure to it, and the result has been a determined effort to make the city and state safe for jim crowism.

Protest Voiced

A group of distinguished white citizens appeared at the State House to oppose the Massenburge bill. Among this group were, J. Scott Parrish, president of the Richmond Chamber of Commerce; Dr. S. C. Mitchell, of the University of Richmond; Dr. R. E. Blackwell, president of Randolph-Macon College; the Rev. Beverly D. Tucker, Jr., rector of St. Paul's Episcopal Church, Richmond, and Richard W. Carrington, former member of the House of Delegates.

The Norfolk *Virginian Pilot*, commenting on the protest of this delegation said editorially:

> These men are thoroughly famil iar with the racial situation in Virginia and with the adjustment which Hampton Institute is trying to make. When they oppose a bill which seeks to regulate Hampton's affairs, the Virginia General Assembly will make no mistake in heeding their views.
>
> When complaints were lodged a few months ago against the provision for white spectators at an entertainment given in the Hampton auditorium by the University of North Carolina glee club, the Virginian-Pilot suggested that the matter would adjust itself if those who were dissatisfied would stay away from such gatherings.
>
> This still appears to be the most acceptable way out of the present difficulty. Let those who do not like the treatment they get at Hampton avoid the place. This is a far better solution than one which seeks to invoke the authority of the State to meet what is essentially a local problem.'

Social Equality

The Richmond *Virginia Times* is on the other side of the fence. It says editorially:

> The danger is not immediately upon us, for, whatever the laws may be as to the right on the part of house managers and entertainment promoters to separate the races and enforce that separation, it is not likely that today or tomorrow any serious effort will be made by any colored person in Virginia to force his way into any section reserved for white persons. But the General Assembly will not meet again, normally, for two years; and there is plenty of time in two years for the pernicious influence of the racial equality practices of Hampton Institute to make menacing headway.
>
> It is well to take time by the forelock, so that if the Hampton Institute influence develops into concrete effort there will be laws on the statute books of Virginia to meet that effort and crush it. Let the rich philanthropists of other sections preach racial equality and refuse to practice it. We in Virginia neither preach it nor practcie it, nor will we permit it to be practiced in Virginia. Let the General Assembly pass this bill, and make Virginia ready.

Separation of the Races

From Richmond Times-Dispatch.

Among the bills introduced in the House of Delegates within the last few days is one presented by Delegate G. A. Massenberg, of Hampton, and sponsored by some twenty other members of the House. This bill is designed to compel the separation of white and colored persons in public halls, theatres, opera houses, motion picture houses and places of public entertainment, to penalize those who do not enforce the proposed law, and to punish such persons as may refuse to accept the seats designated for them.

Such laws as this should not be necessary here in Virginia, where are domiciled the best colored people in the world and where there has never been any considerable race trouble. But that it is considered necessary is demonstrated by the names of the proponent and sponsors of the bill: Massenberg, Mugler, Dovell, Norris, Vellines, Gordon, R. R. Parker, Price, Rew, Bruce, Jordan, L. E. Warren, Jeffreys, Johnson, Sinclair, S. B. Janes, Shrader, Stuart and Snead. Up to this time, our people in Virginia have considered it necessary to pass separation laws and ordinances applying only to steam and electric railway companies. Up to this time, the dominant race in Virginia has felt justified in trusting the colored people with whom the whites have lived in friendship and understanding for many years not to make any effort to create such an issue.

It is possible, too, that such a law will not actually be necessary for some years. On the other hand, it is the part of wisdom for the General Assembly to provide now for what may arise in the near future. And from apparently authoritative sources it is learned that the misguided persons who finally direct the policy of the Hampton Normal and Agricultural Institute are, whether intentionally or carelessly, practicing if not actually preaching and teaching social equality for Negroes. To say that this practice, if not this preaching, is charged with danger to the pupils of that institution is to put it temperately. To say that this danger must be guarded against before it becomes immediate is to state an obvious thing.

The danger is not immediately upon us, for, whatever the laws may be as to the right on the part of house managers and entertainment promoters to separate the races and enforce that separation, it is not likely that today or tomorrow any serious effort will be made by any colored person in Virginia to force his way into any section reserved for white persons. But the General Assembly will not meet again, normally, for two years; and there is plenty of time in two years for the pernicious influence of the racial-equality practices of Hampton Institute to make menacing headway.

It is well to take time by the forelock, so that if the Hampton Institute influence develops into concrete effort there will be laws on the statute books of Virginia to meet that effort and crush it. Let the rich philanthropists of other sections preach racial equality and refuse to practice it. We in Virginia neither preach it nor practice it, nor will we permit it to be practiced in Virginia. Let the General Assembly pass this bill, and make Virginia ready.

URGES RACE ADJUSTMENT IN VIRGINIA

Dr. Walter Russell Bowie, In Founder's Day Speech At Hampton Institute Declares Issues Can Be Sanely Met.

LAUDS WORK OF THE RACIAL COMMITTEE

"Out of limitation bravely faced may come enlargement. To be ashamed of slavery would be to lose out of your spiritual history something infinitely fruitful. It would be as though the children of Israel had deliberately cut out of the Old Testament all reference to the bondage in Egypt or the captivity in Babylon. But if out of the days of slavery you can bring your most incomparable contribution to American life," Dr. Walter Russell Bowie, for 11 years rector of St. Paul's Church in Richmond and now rector of Grace Church in New York, told the colored race in the Founder's Day address delivered at Hampton Institute on Sunday, January 31, in memory of General Samuel C. Armstrong, founder of the institute.

Dr. Bowie was introduced by Dr. Gregg, principal of Hampton Institute, as "a worthy son of Virginia who exemplifies in his lineage the old South at its best and in his own generous spirit the new South at its freest and noblest."

Dr. Bowie referred to the completion of the Hampton-Tuskegee endowment fund and declared it cause for rejoicing.

"That thousands of people from North and South gave to Hampton is an evidence that multitudes believe in that for which Hampton has stood. They reverence the unselfish devotion which founded the school; they admire the sanity and sobriety of its scheme of education."

In speaking of "the question of the sight progress of the Negro in the midst of the white civilization of America," Dr. Bowie quoted Dr. Edgar Gardner Murphy whom he describes as one of the purest and truest spokesmen for the South in the last quarter century. Dr. Murphy said: "It is a problem of flesh and blood, the elements of which are men and women and little children, the issues of which lie not in factions and parties but in the happiness or wretchedness of millions of our humankind, a problem demanding most of all a patient wisdom—the patience of thought and work; not the patience of an opportunist, but the deeper patience of the patriot."

What is the responsibility of the white race in the progress of the Negro? "The desire to know of the white race in the progress of matters in that calmness of spirit which the truth begets. The spirit of conference. Nothing is more wholesome in the South today than the interracial committee. Through such conference and co-operation the Negro can be assured of the fairness of opportunity which will best build up self-respect and the creative social values of the race."

Then above all and through all the attitude of the white race must be Christian. "Any race that tries to save its own soul and at the same time tramples on the soul of a weaker people, shall lose it, and the only race that shall save its soul into the glory of an expanding life is that race which reaches out its hands to lead another up and on."

"Finally," Dr. Bowie said, "there is one high challenge to which I would lead our thought. Men sometimes are heard to say that race adjustment in this country is impossible." Mount Everest was a challenge to George Mallory, the intrepid climber, who lost his life in the last attempt to scale it. The "thrill of wanting to do something incredibly difficult, the impulse to do something that no mortal man ever did before," spurred him on.

"By the light of Hampton, by the torches of the souls of Armstrong and Frissell, by the glory of Virginia that out of her life could produce a Robert E. Lee, can we not also, in the matter of this Christian edjustment between the races aspire to do something incredibly difficult and to achieve omething which no people has ever achieved before. The existence of the problem is a challenge. Who shall say we cannot meet it with a conquering will?"

HAMPTON IS CENTER OF HOT FIGHT

"Blue Bloods" Liven Up Hearing In Legislature As Unnatural Shades Of Color and Social Equality Are Attacked.

By J. A. ROGERS
(Special to The Pittsburgh Courier)

RICHMOND, Va., Feb. 25—Those who have never been south of the Mason Dixon line may think they know something about the real color struggle, but it is my firm conviction that they don't. I say this after hearing the arguments on the so-called race integrity bill which came up recently for a hearing before a committee in the Virginia senate. So-called Negroes who have always lived in the North can have no idea what their Southern brethren are really up against. And Virginia is highly civilized, compared with Mississippi. In those three hours I learned more about the psychology of the Southern white than I have in three years.

J. A. Rogers

At a similar hearing in any Northern legislature, except perhaps states like Indiana, the issue would be whether there should be segregation. At that hearing segregation was taken as a prime necessity by both attackers and advocates of the bill. As I heard both sides vaunting of white supremacy and of the magic qualities supposed to inhere in the purity of Anglo-Saxon blood—God only knows what that is—I really couldn't decide which side I objected to the more. If anything my sympathies were with the advocates for they at least were frank, while the attackers attempted to pacify and smooth over, and really seemed alarmed over the Chinese and the Japanese, that one would have thuoght they were the citizens and the Negro the alien. Well, the Japanese have battleships, and the colored folk, well . . .

Hampton Institute

The fight centered around Hampton Institute, which seems to be a little too prosperous to jibe with current notions of "white superiority." Later when stirring editorials from the Crisis and the Norfolk Journal and Guide were blocked by the opposition, and I noted how the assembled solons were about to stampede by the little they had heard of them, then I realized what the opposers of the bill were up against. They had their head in the lion's mouth and were trying to ease it out. This is why I say that the Northern Negro doesn't know what the Southern one is up against. The average white Northerner is an angel of reasonableness compared with the Southerner.

Hampton was accused of the "horrible practice of social equality." Delegate Massenburge, who led the attack, began with the usual bunk about the love for colored folk and that "Virginia will never enact any bill hostile to colored people," but that he "couldn't se" where colored people could be offended by segregation laws." He painted a horrible picture of the conditions said to exist at Hampton and the fearful results that would follow if not checked—said horrible condition being that citizens of different colors sat side by side in a theatre there.

The next speaker was Col. W. S. Copeland, a tall, lanky, typical-looking Southerner, who talked in short jerks with his mouth almost closed. Please don't ask me what brigade the colonel commanded in the last war or any war.

The colonel, who is a publisher of the Newport News Daily News, showed that he was a good Anglo-Saxon by the way he murdered the King's English, also vehemently protested how fond he was of colored folk. Indeed, everyone, friend and foe, was telling so much how he loved us that I had great difficulty in restraining myself from shedding a few crocodile tears, too.

The colonel who told the usual story about his people having owned slaves, his black mammy, and so on, said:

"The niggers in that institution IS being taught that there ought not to be any distinction between themselves and white people. If you wipe out the color line we are gone. There will be no power on earth to prevent the nigger from entering our homes and marrying your daughter. We are going to have serious trouble if you do not pass this act to protect our citizens and our womanhood against this horrible practice of social equality."

Using the Dennishawn Players, who danced at Hampton Institute, as a horrible example the colonel raved:

"There they were beautiful white women in the nude with nigger youths gazing at them, and there was the flower of our womanhood seated next to the black. There are a certain amount of our women who cannot resist temptation and it is our duty to protect them by maintaining the barrier that southern manhood has always stood for."

Attacks N. A. A. C. P. and Journal and Guide

John Powell, founder of the Anglo-Saxon clubs, speaking in favor of the bill began by praising "the Negroes of Virginia for not pressing against the color line." He bitterly attacked the N. A. A. C. P.; those who were responsible for the chorus of colored women which recently refused to sing in Washington, D. C., as well as those who attacked Roland Hayes for singing before a segregated audience. "I warn you, gentlemen," he said, "that Virginia, which has maintained the color line for three hundred years, has been chosen for attack because of its well-known leniency. The Norfolk Journal and Guide, one of the most powerful organs of opinion among Negroes is making this breaking down of the color line a matter of principle. Nothing could be more incendiary than to oppose this bill."

Unnatural Shades of Color

Rev. Dr. Love, white, in opposing the bill, took a slap at persons of mixed ancestry. This man of God, who, perhaps, preaches that God made us all, spoke of the "unnatural shades of color due to race mixing." He declared that he was in favor of segregation and Anglo-Saxon ideals, but said that the proposed bill was unjust because it would impose a law upon the whole state in order to correct a condition said to exist at Hampton.

The bill, he further said, threw "an unwarranted reflection on the white race, the presumption being raised by the bill is that all over Virginia the white people must be restrained by law from promiscuous mingling and association with Negroes." The reverend gentleman seemed especially exercised over the fact that Chinese, Japanese and other colored aliens, not now affected by the present jim-crow laws, which he favors for Negroes, would be included in the bill.

The bill, which requires "the separation of white and colored persons at public halls . . . public assemblages, etc.," includes all non-white persons. This, he said, "includes the chapels at the University of Richmond, Union Theological Seminary and other like institutions. This is an application of race agitation with a vengeance. The churches are fighting hard to keep the Chinese and Japanese from being included. Think what it would mean to our missionaries in the East. This document made into law would put Chinese students and gentlemen who come to Richmond to patronize commercial houses and buy tobacco in jim-crow cars."

The reverend gentleman said a mouthful when he began to play on the pocketbook nerve. The seminaries referred to might also find a shrinkage of income should foreign students be frightened away. But fancy asking a law against a group of citizens which the state is afraid to apply to aliens! Such a thing could happen nowhere else, but in America. Still later we might be called upon to be loyal in a struggle with Japan.

Bitterly opposed as I am to segregation for once I find myself in favor of this bill: If passed it would probably increase the colored population in this state to the point where it far exceeded the white. Many of the most influential Virginians who now despise Negroes, as well as mixed Indians would be included. Personally, I fail to see how the bill could further humiliate Negroes. As to Hampton Institute I understand the passage of the bill would affect the whites most, as it would mean the closing of Ogden Hall, where they have been attending shows at about a quarter of the ordinary price.

But, as I said, I suppose the Japanese will be excluded because they have a government and battleships, however, in the frantic attempt to keep them out of the jim-crow car is the best proof that riding there is considered a disadvantage and an insult.

Members of the legislature, who, as was said, get quite panicky when they read Dubois' editorial as to what Dr. Gregg should have answered, clamored for Dr. Gregg, who was absent, and wanted to know whether there were any "100 per cent Virginians" (white, of course) on the faculty at Hampton.

Social Equality

Rev. W. T. Johnson of the First Baptist church made a soothing diplomatic speech, saying that he loved the white race. He said: "I regard your race as mine for I love you and you love me." He went on to tell of the cordial relations that exist in our beloved state of Virginia, "how the Negro had served loyally in the war and how the proposed legislation would bring discouragement, uneasiness and discomfort." He further denied that the Negro wanted social equality. It was only justice, he asked.

Things are either equal or unequal, and if the Negro does not want social equality, what does he wish, social inequality? It is a common sight here to see a Negro chauffeur seated beside the wife or daughter of his white employer, but let that same chauffeur take a seat in a car or theatre, beside the lowest class person who happened to be white and that is construed as social equality. Dr. Gregg was denounced by someone for favoring social equality, because it is said that Dr. Gregg advocated colored men on juries. If social equality is good for one set of Americans, it is good for all. As to social recognition, that is for the individual to decide.

To Correct Situation

One of the trustees of Hampton, whose name I did not hear, but later learned was Homer D. Ferguson, said:

"One interesting fact is that we are all in favor of segregation . . . the situation at Hampton will be corrected or we Southern white men will get off the board. The students are taught not to mix with the white race, but Northern teachers make it difficult."

The gallery was full of white people, but the only colored one present beside Dr. Johnson, were visitors to the city, Mr. Louis G. Gregory, Bahaist lecturer, and myself. We two had a rather interesting experience. A white man, three parts drunk, came over to where we were sitting. He waxed quite confidential, and after telling us that he had served eight years in the legislature, told us of the sex relations he had had with his mothers' colored maid. When I asked him whether he was in favor of segregation, he replied no, because he said its sole purpose was the exploitation of the Negro, economically and sexually.

Next week I will tell of my interview with Messrs. Cox and Powell, and my impressions of them.

Discrimination-1926

Virginia.

Anti-Hampton

Be it enacted by the General Assembly of Virginia: That it shall be the duty of any person, persons, firm, institution, or corporation, operating, maintaining, keeping, conducting, sponsoring or permitting, any public hall, theatre, opera house, motion picture show or any place of public entertainment or public assemblage which is attended by the white race and the colored race to set apart and designate in each . . . . certain seats therein to be occupied by white persons and a portion thereof, or certain seats therein to be occupied by colored .

So reads the first paragraph of Delegate Massenburg's (Dem-Hampton) bill introduced in the Assembly recently. 2-13-26

Since public policy in Virginia has established separation of the races in public theatres and other places where admission is charged, it is evident that this bill is aimed at such places as Hampton Institute and other educational and religious institutions.

Should this bill become a law, Hampton would not only be compelled to reserve a section of its chapel and auditorium for white friends and guests but also members of the faculty would be compelled to occupy separate and segregated seats.

Catholic and Episcopal churches where the races mingle—as "places of public assemblage" would also come under the jim crow bar.

The law is plain. It would not affect materially white theatres or places of public assemblage. It would affect such places owned and operated by colored folk. In effect it makes it compulsory for colored folk to jim crow themselves.

No wonder leading white Virginians oppose the measure. It is not conceived in the spirit of interracial good will or helpfulness, but rather in the spirit of malice and hatred towards Hampton Institute.

There might be enough ignorance and bigotry in the Virginia legislature to pass this bill, but we doubt it.

OPPOSITION GROWS TO ANTI-HAMPTON BILL

RICHMOND.—Opposition to the anti-Hampton bill requiring segregation of white and colored persons in public halls, theatres, movies and so on, is growing.

The bill has been attacked by the Chamber of Commerce, Dr. S. C. Mitchell, president of the University of Richmond; Dr. R. E. Blackwell, Randolph-Macon College; the Rev. B. D. Tucker, rector of St. Paul P. E. Church and Richard Carrington, ex-member of the House of Delegates. 2-20-26

Beside the Norfolk Virginia Pilot, the Lynchburg News, Richmond News Leader and the Ledger Dispatch, white dailies, have come out against the bill.

Favoring it are Major Ernest Cox and John Powell, of the Anglo-Saxon Club who say indiscriminate seating at Hampton Institute promotes social equality.

Editorially the Norfolk Virginian Pilot said today:

> If the white people of this state can force an entry into the aditorium of a private Negro college and by law compel the authorities of such a college to set aside special seats for exclusive white use, then the colored people of the State have an equal right under the same law to force an entry into the auditorium of Hampden-Sidney, Randolph-Macon or any other private white college and require the authorities of these institutions to provide accommodations for Negro visitors.

Homer Ferguson Speaks

Homer Ferguson told members of the committee that he probably knew as much about colored people as any man in the state, being the largest employer of that sort of labor. He said during his years of contact with Negroes he had never been treated with disrespect by a single one of them. Answering a question put to him by Senator Mills, Mr. Ferguson admitted that some of the colored and white teachers of Hampton Institute ate in the same dining hall, but asserted he did not believe the institution taught social equality. Both Captain Darling and Mr. Ferguson promised to use their influences as trustees to see that conditions at Hampton Institute eventually worked out smoothly without the pressure of legislation.

Dr .Tucker read resolutions passed by the Richmond Ministerial Union, the Baptist and Methodist Ministers' Conference of Richmond and the foreign mission board of the Southern Baptist Convention, all protesting against the measure.

Proponents of Bill

Proponents of the bill laid stress on what they termed teaching of social equality at Hampton Institute. They included John Powell, Ernest S. Cox, W. S. Copeland of the Newport News Daily Press; E. Schlater Montague, of Hampton; Harry H. Holt, clerk of the court of Elizabeth county; and numerous others.

What has struck the Negroes of Virginia and of the country as the most astounding assertions based on what they believe to be dismal ignorance of the real aspirations of the race, was the statement made before the committee by John Powell to the effect that a movement was on foot now among the Negroes for social equality and that mixed audiences was only a means to that end and warned the committee that Virginia is to be made the point of attack. He said failure to pass the bill would be no less than incendiary and warned of trouble if the bill did not pass. Negro publications, among them the Journal and Guide and the Crisis were accused of advocating "social equality."

George Mallison, speaking for the measure declared that he had at some time read an Associated Press dispatch saying that Hampton Institute taught "social equality" and that Virginia was to be made the battleground.

Both Mr. Powell and Major Cox speaking for the bill pointed out the alleged danger of the condition at Hampton Institute, the former declaring Virginia had been selected as the point for beginning the break-down of racial differences. He said a wealthy organization composed of Negroes and whites were seeking social equality and that the seating of audiences was their point of attack. Mr. Powell warned of trouble, even bloodshed, in case no attempt was made to check the move.

Members of the Senate committee asked several pointed questions, but no indication as to what kind of report they will make was obtained, although it was intimated that the bill might be amended to read "Negro" instead of "colored." This substitution would be inserted in order to avoid offending any other race except the black.

RACE SEPARATION AT HAMPTON.

(From Norfolk Virginian-Pilot)

The Massenberg bill, providing for separation of the races in the theatres and other places of public assembly in Virginia, appears to be inspired by a desire to regulate by law the seating arrangements at entertainments given under the auspices of Hampton Institute grounds. The bill is general in its provisions, but if there is any place in the State except Hampton where its adoption would work any change the fact has escaped public observation. This being the case, the arguments in favor of the bill can not be said to be conclusive. However persuasive they may be on general grounds, they lose much of their force when it is remembered that the governing authorities at Hampton are dealing with a peculiar problem whose difficulties would be aggravated by the enactment of the proposed bill. Hampton has too long a record of honorable service in the cause of Negro education to permit the belief that its authorities will not meet this problem in a manner compatible with the best interests of both races. The Virginian-Pilot is strengthened in this opinion by the fact that a group of Virginians distinguished in the realms of education and business appeared before the House Committee on General Laws in Richmond to oppose the Massenberg bill. Among this group were J. Scott Parrish, President of the Richmond Chamber of Commerce; Dr. S. C. Mitchell, of the University of Richmond; Dr. R. E. Blackwell, President of Randolph-Macon College; Rev. Beverly D. Tucker, Jr., rector of St. Paul's Episcopal church, Richmond, and Richard W. Carrington, former member of the House of Delegates. These men are thoroughly familiar with the racial situation in Virginia and with the adjustment which Hampton Institute is trying to make. When they oppose a bill which seeks to regulate Hampton's affairs, the Virginia General Assembly will make no mistake in heeding their views.

When complaints were lodged a few months ago against the provision for white spectators at an entertainment given in the Hampton auditorium by the University of North Carolina glee club, the Virginian-Pilot suggested that the matter would adjust itself if those who were dissatisfied would stay away from such gatherings. This still appears to be the more acceptable way out of the present difficulty. Let those who do not like the treatment they get at Hampton avoid the place. This is a far better solution than one which seeks to invoke the authority of the State to meet what is essentially a local problem.

Acrimonious Discussion Centers Around Massenburg Bill; Homer Ferguson And Darling Among Opponents.

COMMITTEE WITHHOLDS REPORT ON MEASURE

(Special Correspondence)

Richmond, Va.—Monday—Before the Senate committee on general laws holding a public hearing on the Massenburg bill here today, the Negroes of the United States were accused of fomenting a nation-wide conspiracy to form social contact with the whites with Virginia selected as the battleground. An imaginary strong, rich organization composed of Negroes and whites was pictured as seeking "social equality" with the seating of audiences as their point of attack. Warnings of bloodshed were waved in the face of the committee, if Virginia doesn't act now and pass the Massenburg bill.

Homer Ferguson, president of Newport News Shipbuilding and Drydock Company, declared he knew as much about Negroes as any man in Virginia, being one of the largest employers of colored labor in the state, and that during his years of contact with the race he had not on a single occasion ever been treated with disrespect by a Negro. He strongly opposed the bill and defended Hampton Institute.

Richmond, Va.—In spite of the various and pressing economic

Allege Vast Negro Conspiracy In Support Of Race Separation Bill

STATE PAPERS CONDEMN RACE BILLS

Four Prominent Dailies Condemn and Oppose Massenburg Bill On Grounds of Its Being Unnecessary.

UNPOPULARITY OF THE MEASURE SHOWN

Four of Virginia's most widely read and influential daily newspapers have openly criticized and opposed the Massenburg bill, aimed at separating the races in assembly and entertainment halls. These papers are the Lynchburg News, owned by United States Senator Carter Glass; the Norfolk Virginian-Pilot, which has consistently opposed the measure in a series of strong editorials; the Richmond News-Leader and the Norfolk Ledger-Dispatch. The position taken by these newspapers has been that the very thing attempted to be accomplished by legislation is observed in this state by custom and tradition, except probably in a single instance of small consequence, and that the law is not only unnecessary, but provocative of racial friction.

The Virginian-Pilot in its issue of Monday morning, among other salient criticisms of the proposed law, said:

"They (opponents of the bill) do believe in racial integrity but they don't believe that Prussianized segregation enforced by the aid of a sheriff in the privately owned assembly hall of a privately-endowed Negro college has anything more to do with racial integrity than has the proposed Atlanta ordinance prohibiting Negro barbers from serving white patrons. They believe, moreover, that segregation practiced voluntarily by the two races is incomparably more desirable than segregation made mandatory by formal enactment.

"If the white people of this state can force an entry into the auditorium of a private Negro college and by law compel the authorities of such a college to set aside special seats for exclusive white use, then the colored people of the state have an equal right under the same law to force an entry into the auditorium of Hampden-Sidney, Randolph-Macon or any other private white college and require the authorities of these institutions to provide accommodations for Negro visitors."

Following is an excerpt from an editorial in the Ledger-Dispatch

Virginia legislature as has been done in speeches of some of the proponents of the Massenburg bill.

Massenburg Bill

In the lower house a fortnight ago Delegate Massenburg from Hampton introduced a bill designed to separate the races in assembly and entertainment halls. It is aimed specifically at Ogden Hall, Hampton Institute campus. A few days later the House committee on general laws held a public hearing on the measure. Among those speaking in opposition were some of the highest educators and influential citizens of the state, including J. Scott Parrish, president of Richmond Chamber of Commerce; Dr. C. S. Mitchell, of the University of Richmond; President R. E. Blackwell, of Randolph-Macon College and Rev. Beverly D. Tucker jr., rector of St. Paul's Episcopal Church, Richmond, and Richard W. Carrington, former member of the House of Delegates. These men asserted that there was no need for such a law and that it would unnecessarily disturb harmonious race relations existing in the state.

Bill Passed

Supporters of the measure, John Powell, Ernest S. Cox, Dr. Price and Dr. Plecker, of Richmond, the former two known members of the Anglo-Saxon Club, raised the shibboleth of "race purity, social equality" and members of the committee ran to cover behind the "smoke screen," reporting favorably the bill after ten minutes deliberation. A day or so later, virtually the entire House of Delegates took fright at the "social equality" scare and passed the bill by a vote of 68 to 4.

On Monday last, however, before the Senate committee on general laws opposition to the measure stiffened. Its accompanying "racial purity" shibboleth failde to stampede members of the committee into a ten-minute favorable report as was done in the House. Added to the array of educators and social students who previously opposed the bill were Homer Ferguson, president of the Newport News Shipbuilding Co.; Frank Darling, capitalist of Hampton. both members of the Hampton Institute Trustee Board and Rev. W. T. Johnson, Richmond minister; Dr. J. F. Love, of Baptist Foreign Missionary Board. The hearing was lengthy and the committee postponed reporting the measure until Friday.

The bill, although aimed primarily at a local situation in Hampton and at the Negro race, has wider ramifications than its sponsors probably gave thought to, a fact borne out in some of the speeches in opposition. That it will strike at Chinese and Japanese and probably provoke international ill-will, is one of the possible results of the measure as indicated in the speech of Dr. J. F. Love, of the Baptist Foreign Mission Board, who declared it would apply to Oriental students attending the University of Richmond, and he believed it would be a reflection on the whites.

Rev. W. T. Johnson, prominent colored minister of Richmond, spoke agains the measure, declaring it would disturb the pleasant relations now existing between the races in the state to an extent that might require years to repair.

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issues, such as tax reform, the fee system, simplification in government, that confront the Virginia General Assembly at the present term, anti-racial hysteria is to the front in both houses, and seeking to find expression in legislation. The most acrimonious discussions and the most lengthy public hearings have centered around the so-called racial integrity bills.

The Senate committee on general laws held a three-hour hearing on the Massenburg bill today, in which both the proponents and opponents of the measure engaged in warm discussion. Both sides were strong and the committee passed the bill by without reporting until Friday.

In the meantime the colored people of Virginia are amazed at the arguments advanced by the supporters of the measure. Not since the Civil War has the race been so grossly libeled as to its real hopes and aspirations, before a voicing opposition to the bill:

"No more mischievous or ill-considered legislation has been proposed at Richmond than the so-called racial integrity bills. One of these bills proposes a state-wide law merely to meet a local condition at Hampton Institute. The other stirs up a perfect hornets' nest over a few harmless Indians. One would have thought that the present legislature had something of more real importance to which to turn its attention.

"Virginia already has excellent provision for the separation of the races; it has ample statutes against any racial intermarriage, and it may be added that these regulations in the main have the approval of the intelligent leaders of the colored as well as of the white race. They make for peace and happiness as well as for racial purity.

"But with this condition, from which Virginia has no intention of withdrawing, what is the reason for listening to a group of agitators who at each session of the legislature muddy the water with new bills on a subject already covered, who stir up racial animosity, and who do not seem to realize that they are doing vastly more harm than good?"

The Richmond News-Leader voices its sentiment on the bill in the following manner:

Many Negroes who willingly obey the usage of theatres and public places do not want that usage made into a law. That is understandable. The only reason advanced for the bill requiring racial segregation in all public places and institutions is that conditions at Hampton Institute are said to require it. Those conditions are difficult and have not yet been worked out, though many of the officers and trustees are making an honest effort to that end. That effort will now be stimulated and matters will be brought to a head by reason of the discussion of this bill, which one house has adopted. Hampton is on notice of what Virginia expects of a school within her borders. If Hampton conforms to Southern custom, well and good. If Hampton does not, then the institute will have the blame of bringing all the Negroes of the state under a legal segregation that otherwise would not be necessary. For the sake of those Negroes outside Hampton, who accept the customs of the South, yet do not like to feel compulsion, it seems to the News Leader that action on this bill can well be deferred until 1928. That will give Hampton ample time to work her problem out, and will not affect conditions elsewhere. This is the counsel of prudence as well as of justice: the fewer the inhibitions put upon a people the better. "Thou shalt not" is to be kept from the law whenever it is possible.

A private citizen, joins the opposition and voices it through the columns of the Newport News Daily Press. He says:

"It looks to me that the Anglo-Saxon is the intruder. Do you ever find a Negro in the state of Virginia applying for admission to any of the concerts sponsored by high schools, colleges, clubs? No.

"Do they request seats (even if they were to be separated) in the majority of our theatres? No. Then those of us who do not choose to be seated with colored persons in his own institution should stay away from their entertainments, as the Negro stays away from places where he knows he cannot go.

"I've grown to know, too, that all Negroes are not alike. Just as there are types in the Anglo-Saxon race so there are in the Negro race.

A person of intelligence is not going to force himself where he is not wanted. How many of us would be willing to take the gallery seats if they were provided for us as they are for the Negro? No, we would want the better seats. Face this fact and we all know that the next issue would be just where we were to be seated. Are you to make the Negro take the back seat in his own institution? Any one with spirit will not be "jimcrowed" in his own place.

Discrimination - 1926

NORFOLK VA DISPATCH
MARCH 11, 1926

VIRGINIA INVITED THIS ATTACK

The vicious and unfriendly attack on Virginia in the Nation need surprise no one familiar with the antecedents of Oswald Garrison Villard, its editor. From a relative of William Lloyd Garrison the south has little reason to expect either a sympathetic understanding or a decent regard for its problems. It may be questioned whether Virginia did not lay itself open to such an attack by the introduction of two troublesome bills in this legislature, measures that appear to be unnecessary and calculated to disturb the friendly relations that now exist between the white and colored races. One of these bills was so absurd it would actually have barred from the white race some of the most distinguished families of Virginia—people who are proud to trace a descent from an Indian ancestor in the earliest days of the colony.

The other bill, which has so aroused the editor of the Nation may be likened to shooting a big coast defense gun at a seagull. Because there has been some laxity about separate seating of white and colored people at Hampton Institute, both houses of the legislature have passed and sent to the governor for approval a bill which provides for the separation of white and colored races in all places of public entertainment and amusement.

Some of the instructors at Hampton Institute are northern men, not familiar with the accepted principle of race separation, a principle on which the present harmonious and peaceful relations of the races is largely based, and which the Ledger-Dispatch believes is approved by the best elements of the colored as well as the white race. To cure whatever abuse may have existed at Hampton by passage of a statewide law is to invite an appeal which may prove destructive to much of the good feeling that now exists. Had the matter been left to a conference between the governor and the superintendent of Hampton Institute no doubt the point could have been covered without resorting to an act of doubtful constitutionality.

Those who are inclined to let their antipathy to the negro run away with them should recall that Hampton Institute is doing a valuable work both in industrial training of negro youths and in providing teachers for the colored public schools of the state. If we did not have Hampton Institute, created by northern endowment, the state would undoubtedly have to provide another normal school to train colored teachers, the supply of which is now far below the demand. In fact, State Superintendent Hart is now looking for two hundred negro school teachers and asserts that they are not available from any source.

PHILA PA PUBLIC LEDGER
APRIL 23, 1926

IN THE DAY'S NEWS

VIRGINIA'S SEGREGATION LAW which is soon to go into effect penalizing any mixture of the races in public gatherings in that State has caused grave anxiety among the supporters of such worthy national schools as the Hampton Institute. Friends of Hampton who took part in the annual pilgrimage to the institute last week returned to their homes in the North much reassured. At the anniversary meeting the vice president of the trustees, Frederick Peabody, clearly, tactfully and forcefully defined the position of the institute on the subject. Its policy, as always, will be to obey the laws; it will make no protest, for its policy has always been one of conciliation and helpfulness. It regards itself as a private institution that does not come under the scope of the new Virginia statute. Its gatherings of white officers and teachers with its Negro students are not public affairs and are open only to invited guests of the institute. It is inconceivable that Virginia will permit anything to interfere with the great work which the institute has been doing for more than half a century and which has made the institute one of the most valuable assets of the State and of the South.

These Jewelers Do Not Want Negroes To Trade With Them

An advertising solicitor for the Journal and Guide called on the Gale-Ford Co., and the Paul-Gale-Greenwood Co., on Granby street one day this week, and was told by these jewelers, politely, but firmly, that they did not desire Negro patronage. They admitted that they had some Negro business but did not care specially for it. They were very nice and courteous to the Journal and Guide salesman, but were firm and emphatic in letting him know that they did not want Negro trade.

Virginia

NEW YORK CITY POST
APRIL 27, 1926

VIRGINIA'S segregation law, which is soon to go into effect, penalizing any mixture of the races in public gatherings in that State, has caused grave anxiety among the supporters of such worthy national schools as the Hampton Institute. Friends of Hampton who took part in the annual pilgrimage to the institute last week returned to their homes in the North much reassured. At the anniversary meeting the vice-president of the trustees, Frederick Peabody, clearly, tactfully and forcefully defined the position of the institute on the subject. Its policy, as always, will be to obey the laws; it will make no protest, for its policy has been one of conciliation and helpfulness. It regards itself as a private institution that does not come under the scope of the new Virginia statute. Its gatherings of white officers and teachers with its Negro students are not public affairs and are open only to invited guests of the institute. It is inconceivable that Virginia will permit anything to interfere with the great work which the institute has been doing for more than half a century and which has made the institute one of the most valuable assets of the State and of the South.

Segregation In Church Scored Va. Methodists

WYTHEVILLE, Va., (By Associated Negro Press)—The annual Virginia conference of the African Methodist Episcopal Church in a resolution signed by Bishop Albert Johnson, severely scored the segregation of Negroes at the recent convention of the International Council of Religious Education in Birmingham, Ala.

Spirit of The Press

Virginia's Segregation Law

From Philadelphia Ledger

Virginia's Segregation Law which is soon to go into effect penalizing any mixture of the races in public gatherings in that state has caused grave anxiety among the supporters of such worthy national schools as the Hampton Institute. Friends of Hampton who took part in the annual pilgrimage to the institute last week returned to their homes in the North much reassured. At the anniversary meeting the vice-president of the trustees, Frederick Peabody, clearly, tactfully and forcefully defined the position of the institute on the subject. Its policy, as always, will be to obey the laws; it will make no protest, for its policy has always been one of conciliation and helpfulness. It regards itself as a private institution that does not come under the scope of the new Virginia statute. Its gatherings of white officers and teachers with its Negro students are not public affairs and are open only to invited guests of the institute. It is inconceivable that Virginia will permit anything to interfere with the great work which the institute has been doing for more than half a century and which has made the institute one of the most valuable assets of the state and of the South.

VIRGINIA'S SEGREGATION LAWS ATTACKED BY WHITES

Alexandria, Va., June 8—The United States Court for the Eastern District of Virginia today is hearing two suits involving the Modern Woodmen of the World Society, a Negro fraternal organization with white officers, one for an accounting.

Judge J. K. M. Norton (white) represents the present officers, the application for a charter naming him as great protector. In April, an injunction was issued restraining the use of funds.

The other suit is against the Commonwealth of Virginia and William P. Wools, Commonwealth attorney, filed by H. Noel Garner and J. Wm. May, (all white) as officers of the society, to have declared unconstitutional the recent statute passed by the State Legislature which prohibits orders admitting both white and colored people in Virginia.

The statute was drafted by Robert Thomas, an attorney who formerly lived here, and Mr. Thomas this morning stated that the law was not to discriminate against Negroes but to protect them against wildcat insurance companies. Mr. Thomas and D. C. O'Flaherty, of Richmond, are representing the attorney general in the hearing today.

VIRGINIA'S SPITE LAW.

The Southern Workman is a monthly magazine published by the Hampton Normal and Agricultural Institute. It was founded by the late Samuel Chapman Armstrong in 1872 and is devoted to the interests of undeveloped races, specifically the American Negro and Indian. In its June issue the editors of the Southern Workman, as a matter of record, printed the text of the Massenburg bill, passed by the General Assembly of Virginia, which went into effect June 10. This bill was especially aimed against Hampton Institute because of the established custom of seating all persons attending entertainments given there without discrimination because of color. We reproduce it below:

"Be it enacted by the General Assembly of Virginia that it shall be the duty of any person, persons, firm, institution, or corporation, operating, maintaining, keeping, conducting, sponsoring, or permitting any public hall, theatre, opera house, motion picture show, or any place of public entertainment or public assemblage which is attended by both white and colored persons, to separate the white race and the colored race and to set apart and designate in each such public hall, theatre, opera house, motion picture show, or place of public entertainment, or public assemblage, certain seats therein to be occupied by white persons, and a portion thereof, or certain seats therein, to be occupied by colored persons; and any such person, persons, firm, institution, or corporation that shall fail, refuse, or neglect to comply with the provisions of this section shall be guilty of a misdemeanor and upon conviction thereof shall be fined not less than $100 and not more than $500 for each offense.

"All persons who fail while in any public hall, theatre, opera house, motion picture show, or any place of public entertainment or public assemblage, to take and occupy the seats or other space assigned to them in pursuance of the provisions of this act by the manager, usher, or other person in charge of such public hall, theatre, opera house, motion picture show, or any place of public entertainment or public assemblage, or whose duty is to take up tickets or collect the admission from the guests therein, or who shall fail to obey the request of such manager, usher, or other person, as aforesaid, to change their seats from time to time as occasion requires in order that this act may be complied with, shall be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not less than $10 nor more than $25 for each offense. Further such person may be ejected from such public hall, theatre, opera house, motion picture show, or any place of public entertainment or public assemblage, or by any police officer or any other conservator of the peace; and if such person ejected shall have paid admission into said public hall, theatre, opera house, motion picture show, or other place of public entertainment or public assemblage, he shall not be entitled to a return of any part of the same."

This precious bit of legislation was introduced through the efforts of the Anglo-Saxon clubs of Newport News and Hampton, following a vicious attack on the institute through the editorial columns of the Newport News Daily Press. It became a law without the Governor's signature after the adjournment of the session, despite the opposition of many of the leading white newspapers of the State, the Richmond Chamber of Commerce and the State Interracial Committee. In fact the best type of white citizens were arrayed against it, but the sentiments of spite and envy prevailed in the legislature, which catered to the forces of ignorance and intolerance because they were in the majority.

The result of the passage of this law was that the Hampton board of trustees, at its annual meeting in April, decided that it would be necessary to conduct all gatherings for entertainment or instruction as private meetings, open only to members of the school community and to invited guests. This would exclude the public attendance, which hitherto had benefited from such meetings.

The leaders of the Anglo-Saxon clubs of Virginia and the legislators who did their bidding, have succeeded in lessening the opportunities afforded the people of that state for culture and entertainment. It is another example of the vicious effect of envy and intolerance in choosing to wallow in the gutter of ignorance in the vain effort to keep the Negro down. The future of Virginia is not aided by such laws as the Massenburg bill.

JUSTICE TAKES A TUMBLE IN RICHMOND COURTS

White Woman Gets Sentence Suspended

A suspended sentence of two years in jail was given Mrs. Annie Schneider, Stop 7 11-2 Westhampton, on two charges of shoplifting, when her case was heard in Police Court before Justice Jno. Ingram yesterday morning. Mrs. Sneider, when arrested in April, was alleged by the police to have in her possession merchandise valued at more than $15,000, which she was charged with taking from local stores. A few weeks later, a search of another house adjoining her residence, revealed other merchandise of great value.—Richmond, Va. News-Leader, June 9, 1926.

Colored Woman Gets 30 Years In Penitentiary

Sentence of thirty years in the penitentiary was imposed by Judge W. Kirk Matthews in Hustings Court today when Susie Boyd, colored, pleaded guilty to forgery on three indictments.

The woman was given ten years on each charge by Judge Matthews. It was stated by her attorney that the total amount of money secured through the forgeries was about $185.—Richmond, Va. News-Leader, June 9, 1926.

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HAMPTON AND THE VIRGINIA SEGREGATION LAW

Express 5/1/26
Dallas Tex

More news of the effect of their recently passed segregation law of Virginia is to be seen in a bulletin released from Hampton Institute to the effect that "football games are private gatherings to be attended only by the teaching staff, the students, the alumni of competing institutions and their friends. The admission of all others can be by invitation only. Invitation to friends will be extended only if application is made for them by members of the teaching staff and student body and must be presented before 2 o'clock Saturday." Thus Hampton tells the world that those white people who have attended its exercises came at their own will and not because their presence was sought by the management of the school.

And The Express sees nothing but an expression of self-respect in this stand of the school in this regard. It is nothing but right. Some such means of getting across to the general public the true status of the Negro mind with regard to the presence of white persons in Negro gatherings must be had before the conditions of which we complain can be changed. It is literally true that there is no desire for the company of white persons at a Negro gathering to any greater extent than there is a desire for the presence of Negroes at a white gathering and the passage of laws to control the intermingling of the races is one of the most foolish gestures born of light-mindedness of which the American white man has been guilty for many years. In fact, all of such laws are born of fear and of a leaning toward the demagoguic and the effect of them is by far worse than the existence of the conditions which they are supposed to remedy.

It is only to be hoped that other Negro institutions and organizations will see the wisdom in the course being pursued by Hampton and come to the realization of the fact that definite disagreement with the laws of segregation as they apply to affairs which concern Negroes only should be evidenced whenever it is found possible. No race without self respect can amount to much. And there can be no self respect where there is not the will to resent insult wherever possible.

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DISMISSED THE CHARGE AGAINST ELDER MICHAUX

Newport News Commonwealth's Attorney Moves For Dismissal On Grounds That Cause Is Removed.

The warrant against Elder Lightfoot Michaux charging violation of the Massenburg law which grew out of his baptizing white and colored candidates together in a [illegible] here Sunday before last, was dismissed when he was arraigned in Police Court Saturday morning.

The warrant was dismissed on motion of Commonwealth's Attorney Smith who stated that the white people who took part with the colored in the services had left town and that was the only object scught in issuing the summons against Elder Michaux.

Elder Michaux in a letter to the Times-Herald concerning that newspaper's report on his hearing and dismissal states:

"The Times-Herald stated on last Saturday: 'White converts have left town upon these grounds that Elder Michaux was freed from the charge of violating segregation law.' I wish to say to the public: The baptizing of the white converts and the attending of a great number of whites to our meeting, the majority of them being local whites, had nothing to do with me being summoned to police court, for whites have always attended colored religious meetings in the South and elsewhere, and have performed religious rites toward one another ever since God planted the knowledge in our hearts that the black man and white man and all other nations are made brothers in Him by the Spirit of God through Jesus Christ."

Calling attention to numerous passages of the Scripture in defense of the races mixing in religous gatherings, Elder Michaux concludes:

"Now, I was summoned to the police court to answer charge of violating the Massenburg law, which requires separate seating of races in public gatherings, but this law does not apply to the Church.

"In a personal interview with the Attorney General of the State of Virginia, Mr. Saunders, in his office at the capital in reference to this law, his frank reply to question asked was, that legislators would not be so foolish as to make any such law to govern a church, and that he himself very often attended colored churches in his county and would always do so. Even Mr. Copeland, the editor of The Times-Herald, laid down his rod of racial integrity when asked by Mr. [illegible] Handcock, of Hampton, whether the Massenburg law was against white and colored worshipping together. The caste spirit of the class spirit must be left out of the church or else it will be void of the spirit of God. For any church that a black brother can kill the spirit of by walking up and taking a front seat in it beside his white brother, is not of God.

"Therefore, Mr. Smith, our Commonwealth's Attorney, a perfect Virginia gentleman, as soon as the full light of this case was brought before him, he asked the court for a dismissal of the case without hearing testimony from either side for which we thanked him, for our prayer to God is that the records of the courts of Virginia will never be disgraced with no such case."

MICHEAUX FREED SEGREGATION CASE ENDS

NEWPORT NEWS, Va.—Elder Lightfoot Michaux was freed of violating the Virginia segregation laws Saturday because the commonwealth's attorney admitted he permitted black and whites in his Church of God without Jim Crow seats.

The state attorney asked dismissal saying the 30 whites from Baltimore who attended the services had gone back home and the state had accomplished its purposes.

Elder Michaux represented by J. Thomas Newsome forced the state to admit that the segregation law does not apply to churches. The attorney general admited he frequently attended colored churches.—

RICHMOND VA LEADER
FEBRUARY 3, 1926

Chamber Opposes Racial Measures In Legislature

Resolutions describing as "unfortunate" certain racial legislation now before the general assembly were adopted by the board of directors of the Chamber of Commerce at a special meeting yesterday afternoon. The resolutions came before the directors from the legislative committee of the chamber and asked that Richmond's representatives in the legislature withhold support from the measures.

The legislation referred to includes the joint resolution introduced to the house of delegates in which congress would be memoralized to provide for the colonization of persons of African descent, with their own consent, outside of the boundaries of the United States and to the bill requiring the separation of white and colored people at all public places. The last named bill has been reported out adversely by the house committee on general laws.

The board also expressed the opinion that it will be to the advantage of the city of Richmond to amend its charter so that council can contract for supplies for the gas, water and electric plants for whatever time, in its judgment, will serve the best interests of the community. Resolutions expressing the appreciation of the chamber of the enterprise of Acca temple, Mystic Shrine, in securing the $1,000,000 mosque and the $500,000 Crippled Children's hospital here were also adopted.